"Never Man So Spake"

HOWARD B. GROSE

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"NEVER MAN SO SPAKE"

HOWARD B. GROSE, D.D.

BY HOWARD B. GROSE, D.D.
EDITOR OF *Missions*

ALIENS OR AMERICANS?
THE INCOMING MILLIONS
ADVANCE IN THE ANTILLES
HEROES OF HOME MISSIONS

And they said unto them, Why have ye not brought him? The officers answered, Never Man so Spake.
JOHN 7:45, 46.

"NEVER MAN SO SPAKE"

Studies in the Teachings of Jesus

BY

HOWARD B. GROSE

Οὐδέποτε ἐλάλησεν ουτως ἄνθρωπος

JOHN 7:46.

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To

GEORGE EDWIN HORR

SCHOLAR, TEACHER, FRIEND

We place Thy sacred name upon our brows;
  Our cycles from Thy natal day we score;
Yet, spite of all our songs and all our vows,
  We thirst and ever thirst to know Thee more.

For Thou art Mystery and Question still;
  Even when we see Thee lifted as a sign
Drawing all men unto that hapless hill
  With the resistless power of Love Divine.

Still Thou art Question—while rings in our ears
  Thine outcry to a world discord beset:
Have I been with thee all these many years,
  O World—dost thou not know ME even yet?

—*Martha Foote Crow, in "Christ in the Poetry of To-day."*

FOREWORD

In the present day search for reality in religion men are turning with ever-increasing interest to the teachings of Jesus Christ. These interpretative studies are in line with this tendency and intended to stimulate it. As Professor Glover points out, in "The Jesus of History," it is a fact of enormous weight that wherever the Christian Church has put upon Jesus Christ a higher emphasis—above all where everything has been centered in Him—the Church has risen in power, in energy, in appeal, in victory. On the other hand, where men have minimized Jesus, where Christ is not the living center of everything, the value of the Church has declined, its life has waned. And he concludes, "One of the weaknesses of the Church to-day is—put bluntly—that Christians are not making enough of Jesus Christ."

It is the high privilege of the Christian Church in this hour of distracted thought to exalt our Lord to His rightful seat of authority as Divine Teacher, sit reverently at His feet, and then prove to the world by example and precept that it "has been with Jesus and learned of Him." Only so can it regain and retain sway among men as the true "body of Christ," "the church of the living God." Only so can the reproach be removed, "Why call ye me, Lord, Lord, and do not the things which I say?"

H. B. G.

New York City.

He built no temple, yet the farthest sea
Can yield no shore that's barren of His place
For bended knee.

He wrote no book, and yet His words and prayer
Are intimate on many myriad tongues,
Are counsel everywhere.

Without an effort to explain the wraith
Which we call life, He bade men have in God
Implicit faith.

The life He lived has never been assailed,
Nor any precept, as He lived it, yet
Has ever failed.

He built no Kingdom, yet a King from youth
He reigned, is reigning yet; they call His realm
The Kingdom of the Truth.

—*Therese Lindsay, "The Man Christ."*

CONTENTS

PART ONE: *The Teacher and His School*

CHAPTER		PAGE
I	THE SCHOOL	13
II	THE TEACHER	31
III	THE TEACHING	57

PART TWO: *The Teaching of Jesus*

I	CONCERNING GOD	75
II	CONCERNING HIMSELF	93
III	CONCERNING THE HOLY SPIRIT	129
IV	CONCERNING CHARACTER	145
V	CONCERNING SIN	167
VI	CONCERNING SALVATION	187
VII	CONCERNING PRAYER	203
VIII	CONCERNING LIFE HERE	215
IX	CONCERNING LIFE HEREAFTER	239

PART ONE: *The Teacher and His School*

CHAPTER ONE
THE SCHOOL

Erect in youthful grace and radiant
With spirit forces, all imparadised
In a divine compassion, down the slant
Of these remembering hills He came, the Christ.

—*Katherine Lee Bates.*

Jesus Christ is the universal seminary at which mankind is evermore learning. He is the most remarkable phenomenon in human history. He is the Son of Man, the representative and exemplar of humanity.—*George Dana Boardman.*

He is not one among the world's teachers; He is *the* Teacher, unique in understanding, supreme in sympathy, and unparalleled in power to bless the human soul; and it is the comfort of the Christian and the crowning glory of Christ's church that such a One is set forth for the homage and adoration of mankind.—*J. W. G. Ward.*

Close, indeed, was the companionship of Jesus and His disciples. With Him they dwelt, with Him they walked, with Him they conversed, with Him they prayed, with Him they associated in all that affected their daily life. They were like a family, sharing their purse, their food, their joys, their sorrows.—*Otis Cary.*

He chose Twelve, because He wanted those about Him who could enter into His life, who would by their cheerful companionship afford some relief from the critical and sometimes cruel antagonists that would confront Him. The pupils had not been long with the Master before they found that while He was so human, He was also other than an ordinary human teacher.—*J. W. G. Ward.*

"NEVER MAN SO SPAKE"

PART ONE: *The Teacher and His School*

CHAPTER ONE

THE SCHOOL

JESUS is the World's Teacher, unique and ultimate. This fact is more widely recognized to-day than ever before, in Christian and non-Christian lands alike.[1] However much men may differ about Jesus in other respects, or may disregard or disobey His teachings, few deny that these teachings are ideal and true. They are appealed to by the most diverse groups. Many who declare them too ideal and impracticable for common daily use, as things are, concede that if they could be put into universal practice they would create a new social and economic order and transform civilization. Many others believe that they ought to have a fairer trial before their practicability is denied. It is not without significance in this regard that a New York minister has unveiled in his church, with appropriate

[1] Striking confirmation of this is found in the fact that at the Conference of the World's Student Christian Federation in Peking, China, in 1922, the following creed was adopted by the Christian and non-Christian students representing nearly all lands: "The construction of our ideal society is based on the spirit and teaching of Jesus Christ. Therefore, we believe in the absolute sacred value of the individual, in love as the basis of human fellowship, and in mutual service as the means of human progress." Noteworthy indeed as the expression and action of the leaders of to-morrow in Orient and Occident.

exercises, a bronze tablet bearing the inscription, "We believe that business principles should conform to the teachings of Christ," and has urged its adoption by the business men of his congregation.[2] Nor was he acting solely on his own initiative. In response to a letter sent to prominent professional and business men of the country, asking if they thought the teachings of Jesus would solve the social, industrial and political problems of the day, he received many replies written with ardor and deep conviction in the affirmative, and approving the spirit of the inscription. The incident is symptomatic of a new and growing appreciation of the immediate applicability to present conditions of the principles and precepts which Jesus Christ taught. Inadequately as they have been understood and interpreted, curiously as they have been distorted, poorly as they have been practised, it remains true nevertheless that they have been the creative and constructive forces in the development of Christian civilizations, and have inspired the leaders of thought and action in every great movement in human progress. Never were they more needed than now. This is a time when the followers of Jesus Christ should devoutly and devotedly study His teachings. As Dean Robinson says in the preface to his recent little book which penetrates to the heart of the Sermon on the Mount, "that program of splendid unworldliness": "There is only one remedy for the 'reduced Christianity' from which we have been suffering, and that is an increase of loyalty to the Person and the principles of Christ. In no way is such loyalty of faith and confidence so likely to be kindled in the heart of our gen-

[2] Rev. A. Edgar Keigwin, D.D., Pastor, West End Presbyterian Church.

eration as by a deepened understanding of the unique quality of the truths which He uttered when as a Teacher, and more than a Teacher, He appeared among men." He says further that "in our search for right guidance as to the part which, at the new stage of civilization upon which we are entering, our Christianity ought to take in the reconstruction of the social order, we certainly shall not do better than put ourselves to school again with those who first listened to the lessons that were given to the earliest disciples." [3]

Let us then in imagination "put ourselves to school again," join company with the Twelve who were specially chosen "to be with Him" (Mark 3:14), and envisage as vividly as we may the Teacher and His School. Thus from His own lips we may learn the lessons of spiritual birth and growth, of true living and right relations to God and neighbor; lessons about God and His Son, sin and salvation, faith and love, mercy and judgment; lessons as to ideals of character and possibilities of their realization, the significance of His sacrificial death on the cross, His resurrection and ascension. In regard to these infinite issues of life and destiny, while it may be of passing interest to know what men have thought, it is vital to faith and life to know what the Founder of our religion taught. That is the supreme object of our quest.

The School of Jesus was unique. It was as unlike the schools of the Rabbis as He was unlike the Rabbis themselves. It had no tuition fees, no terms or semesters, no curriculum or graded classes, no set recitations or examinations, no diplomas or degrees, no buildings or endowment, save that endowment of the Divine Spirit which made all other unnecessary, and

[3] "Studies in the Teaching of the Sermon on the Mount," p. 5.

no textbooks save the Old Testament Scriptures. Its lessons were drawn largely from these Scriptures,[4] which were to the Teacher an unfailing source of sanction and support; from Nature, which was to Him an open book of illustrations; and from human nature, which He read by intuition as well as observation, for "He knew what was in man" (John 2:25), and perceived the thoughts of men and their motives, whether curious, crafty or hostile, before they spake (Mark 2:8, 12:15; Matt. 12:25, 22:18; Luke 9:47, 11:17).

Its classrooms were mostly in the open: On hillside (Matt. 5:1; Mark 3:13) or seashore (Mark 2:13, 4:1), in cornfield (Matt. 12:1) or along the way (Mark 6:56; Luke 9:57); sometimes in homes, as with Levi and a mixed company at dinner (Mark 2:15), with Simon, the discourteous host, who was taught a severe lesson (Luke 7:36-50), and with Zacchæus, to whose hospitable house salvation came with the unexpected Guest (Luke 19:1-10); sometimes in the synagogues (Mark 6:2; Luke 6:6) and in the Temple (John 7:14-45, 18:20; Luke 21:37), where the bitterest malignity of the religious hierarchy was met. The nearest it came to having a headquarters was in the house in Capernaum which Jesus occupied at times (Mark 2:1). It was literally a School of the Peripatetics. Even more fittingly than the noted

[4] The Old Testament was Jesus' Bible in the full sense of the word. Its language and incident were constantly on His lips. Next to nature it was His book of illustrations, the perpetual source from which He drew the sanctions and authenticities of His words. The Psalms, but especially Isaiah and the other prophets, were His favorites. But he had made the whole collection His study, including the Law, and in His temptation draws all His weapons, one after another, from the Book of Deuteronomy. In Gethsemane and on the cross He turns to the Psalms for refuge, and as He dies their words are the last upon His lips.—Samuel Dickey, "The Constructive Revolution of Jesus," p. 40.

school of Aristotle it might have taken that name, as a writer suggests, who says it is not without interest to notice that the Greek verb from which that name is derived is used to denote the "walking" of Jesus and His disciples (John 6:66, 7:1). Wherever Jesus was, there the School was also. As "He went on his way through the cities and villages, teaching" (Luke 13:22), the select group of pupils went with Him, receiving instruction and experience together. He *was* "the way, the truth, and the life" which He taught (John 14:6). His precepts were incomparable but His example was far greater. He left no written word, yet His spoken words sank so ineradicably into the minds and memories of the pupils that these words were passed on from one to another, and later put into writing and preserved for all future generations by the inspired Evangelists, in confirmation of His saying, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Thus we are enabled to share the privilege conferred by Luke on "most excellent Theophilus": "that thou mightest know the certainty of those things, wherein thou hast been instructed," (Luke 1:3, 4), or as Moffatt translates it, "to let you know the solid truth of what you have been taught."

Coming to the Gospel narratives as to a gallery of life scenes, we find charming and graphic pictures of the School and the free and intimate intercourse of the Teacher and His pupils, from the first days in Capernaum to the last in Jerusalem. We behold a company of congenial comrades. Someone has said that throughout His life Jesus had a genius for friendship. Doomed as an inevitable part of His self-sacrifice to loneliness in the critical experiences and crises of His

life, misunderstood and disbelieved in by those nearest Him in blood ties (Mark 3:21; John 7:5), He longed for companionship, and sought it in the "inner circle," strangely assorted but welded into fellowship by His all-pervasive spirit. So we see them walking, talking, arguing, working, living together in the frankness and familiarity of friendship. Let us look at one or two of the living pictures.

Take that incident which brings to Jesus His very first followers. John's Gospel sketches it for us. John the Baptist for the second time sees his cousin, Jesus of Nazareth, whom he has baptized and recognized as the Son of God, walking about on Jordan's bank at Bethany. Then to two of his disciples he preaches the shortest sermon on record, "Behold the Lamb of God!" To a Jew that was a volume in a sentence, needing no exposition, and the young men follow Jesus, who observes them and asks, "What do you want?" They reply, "Teacher, where are you staying?" and He says, "Come and see." So they go with Him and stay the rest of the day—it was then about four in the afternoon (John 1:35-39; *M.*).[5] It was a great day for them, and we may count that the opening of the School, with Andrew and John as the first two pupils—for the Evangelist tells us that Andrew was one, and does not name himself but leaves that to be inferred. In her poem entitled "That Day," Julia H. Thayer has voiced the feeling of many:

> "That day with Jesus! Who can guess
> All that it meant of blessedness?
> I sigh, 'Oh, that I had been there
> To hear His words, His voice in prayer;

[6] Where Moffatt's translation is used, for purposes of comparison or to freshen interest in a familiar verse, it is indicated by the *M.* included in the reference if not otherwise specified.

To see the shining of His face
And feel His touch of heavenly grace—
To wear in memory for aye
The halo-crown for that one day!'"

Next morning Andrew tells his brother Simon, "We have found the Messiah," and brings him to Jesus, who looks at him and says, "You are Simon, the son of John? Your name is to be Cephas" (meaning Peter or rock); thus discerning in him instantly qualities as yet latent and endowing him with a new name, one destined to play a large part in church history (John 1:41-42). So the enrollment begins, with Philip and Nathanael added as Jesus starts on His walk to Galilee (John 1:43-51), where in the home environment He is to enter upon His ministry of teaching, preaching and miracle-working, through which is to come the establishment of the Kingdom of heaven on earth. How simple and natural the beginning seems; yet seen more truly, how singular and superhuman the qualities it reveals in the new Leader.

For a single further example at this point, passing by the many other scenes that attract, we pause before the one that delineates clearly what many regard as the most important session the School ever held. Its dramatic dialogue and lesson have furnished a theme for study and discussion in all the generations since, and men are still answering in one way or another the question which the Teacher put that day.

The scene is laid in the northern district of Cæsarea-Philippi, dominated by Mt. Hermon's snow-clad summit. As they are "in the way" (Matt. 16:13), touring the villages, after a season of prayer alone (Luke 9:18), the Teacher rejoins the little group, and suddenly startles them with the question that had been

agitating the people of Galilee and Judea, "Who do men say that I the Son of Man am?" What a study those twelve faces would make, if we could see them as the force of the question breaks upon them, and as they catch the earnest, expectant expression on the Teacher's countenance. It is the hour of a great confirmation to Him as well as that of a great affirmation by Peter. As this conviction has been pressing itself more and more deeply upon Him, Jesus wants to know how far His own conviction is that also of those who know Him best, who have been permitted to share His life and read His thoughts and have active part in His plans and purposes.

It is one of the tense and telling moments of human history. One after another offers what he has heard —some say John the Baptist, some Elijah, others Jeremiah, or one of the old prophets risen again. But now comes the home thrust that requires for its answer not what others are saying but personal conviction, "But who do you say I am?" It is Simon Peter the impulsive who breaks the deep silence, "You are the Christ, the Son of the living God." And the words that spring from the lips of Jesus prove how responsive His soul is to this utterance. "You are a blessed man, Simon Bar-Jonah, for it was my Father in heaven, not flesh and blood, that revealed this to you" (Matt. 16: 17; *M.*). We can feel the hearty assent of all to Peter's declaration, for this made them the chosen companions of the Messiah who, as they believed, was to assume kingly authority and throw off the Roman yoke. The intensity of the Teacher's emotions can be seen in the unexpected sequel. After charging them to tell no one that He is the Christ, Jesus proceeds to teach them that "the Son of Man

had to endure great suffering, to be rejected by the elders and the high priests and the scribes, to be killed and after three days to rise again," speaking of this freely. While the others are shocked into silence by this dashing of their ambitions and hopes for their country and themselves, Peter presumes too far on his favored position and, "taking" Jesus, exclaims reprovingly, "God forbid, Lord, this must not be!" But Jesus turns on him with a reproof whose sharpness testifies to the strain under which He is laboring: "Get behind me, you Satan! You are a hindrance to me. Your outlook is not God's, but man's!" A fall from the heights to the depths! (Matt. 16:23; *M.*).

Then the Teacher enlarges the class for a wonderful lesson. Calling the crowd to join them, He teaches them concerning the conditions of discipleship, and the true evaluation of the individual soul, whose dignity and worth no other Teacher ever put so high, setting it in the balance above the whole world (Matt. 16:21-28; *M.*). Thus we have been witnesses of one of the crisis hours of His earthly life, and have seen the Teacher turn to His pupils for counsel and support. The narratives are full of these rich picture materials.

A recent writer has some ingenious theories concerning the School, its Teacher and pupils.[6] He believes there are reasons for thinking that Jesus may have taught in the Galilean schools before His ministry began, in those "silent years," it being customary for a teacher to follow his trade. That Jesus was addressed as Rabbi would indicate that He wore the long, flowing white robes of the Rabbis, since garments

[6] Otis Cary, "The First Christian School."

told occupation, and had He worn the dress of a carpenter He would scarcely have been called Teacher. The author pictures Jesus as employed in one of the elementary schools, with a group of boys from six to fifteen years of age seated at His feet. "What a Teacher He would be! How His explanations would make their study of the Old Testament intensely interesting and profitable! What helpful thoughts of the heavenly Father He would give to those boys; what high ideals of the lives that they as children of God ought to live! The teaching would not be by words alone: their Teacher's daily life would inspire in them the desire, 'When I am a man I want to be like Him.'" Delightful to contemplate, but pure conjecture, there being no proof positive from the narratives that Jesus Himself ever went to school, though the presumption is strong that He did, and it is commonly assumed as a fact. The schools in Galilee were by no means so numerous or carefully looked after as those in Judea. The author also tries to make out a case for the extreme youthfulness of nearly all the Twelve. What it is well to remember is that they were nearly all young men, full of the enthusiasm and readiness of youth to follow a fearless leader.

Concerning such practical matters as the manner in which the Teacher and His pupils lived, and the sources of their support, the records evince little interest and supply only incidental suggestions. The mention of a bag which Judas Iscariot carried implies a common purse and sharing of whatever lot befell. The instructions given to the Twelve when they were sent out on their first evangelistic tour make it clear that they were to depend for their daily necessities on the people, as was customary in that hospitable day and

land. They were not to take gold or silver or coppers, for the workman is worthy of his meat. They were however to give before they got. Freely they had received miraculous power, freely they should give. Matthew presents the more detailed sketch (10:7-15). In the case of the Seventy some further items are included. They too were to go without purse, wallet or sandals; to stay at the same house, eating and drinking what was provided, for the laborer is worthy of his hire. Wherever they were received on entering into any town, they were to eat what was set before them, heal the sick, and declare, "The kingdom of God is come nigh unto you" (Luke 10:1-9). Long afterward, on the night of His betrayal, Jesus asked the Twelve, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing" (Luke 22:35).

This throws light upon the School life during the "walking" tours in Galilee and Judea, and the occasional reaches beyond. But there are other suggestions which show that the Master gradually gathered about Him a company of capable supporters. Thus Luke tells us that when Jesus took the Twelve with Him on a preaching tour, traveling from one town and village to another telling the good news of the Kingdom, He was accompanied by certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, Joanna the wife of Chuza, Herod's chancellor, and Susanna, and many others "who ministered to him out of their substance" (Luke 8:1-3).

The records show other friends and disciples not openly known but ready to respond to His call, as in the instructions given for the passover preparation, "Go into the city to such a man, and say unto him,

The Master saith, . . . I will keep the passover at thy house" (Matt. 26: 18). The further details in Mark (12: 16) imply a rich man, and previous arrangement. After the crucifixion, too, Joseph of Arimathea, a councillor, and Nicodemus, who from his first interview by night had been a friend—both of them disciples but secretly for fear of the Jews—came forward to render openly the last service left to them (Matt. 27: 57; Mark 15: 43; Luke 23: 50; John 19: 38-39).

It is probable also that Matthew and Levi had means, and Zacchæus, a later recruit, was reputed a rich man. The sons of Zebedee would not be altogether without resources, and during the sojourns in Capernaum might easily have engaged at times in their former vocation. That they readily fell back into it is shown by the striking incident, after the resurrection, when Simon Peter said to his companions, at the sea of Tiberias, "I am going to fish," and they joined him, with the amazing results that followed (John 21: 1-23). Once the pupils had forgotten to bring any bread, and had only one loaf with them in the boat (Mark 8: 14), which led to the lesson on the leaven of the Pharisees, and the searching questions born of their lack of spiritual apprehension, "Do ye not remember? How is it that ye do not understand?" (Mark 8: 18-21). Still further, we have the many accounts of entertainment at feasts and dinners, in some of which the Pharisees were conspicuous. There could be no material want for a leader of this marvelous character, whose fame was spread abroad as a worker of miraculous and merciful deeds. Nor must we forget that they all lived the simple life, whose needs were easily supplied.

It was a nomadic and uncertain life, homeless, as

the Teacher, in one of the rare revelations of His inner feeling, said to the scribe who offered to follow Him anywhere, "The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head" (Matt. 8: 19-20; *M.*). Yet we cannot help seeing that it was a blessedly full and happy life, with its deep undercurrents of joy. It was too crowded with helpful and unselfish service for anything else. The Teacher was the contagious inspiration. The pupils were with Him in all sorts of situations and experiences, in training for their future work. That was the secret of it all—they were *with Him.* And while they never understood Him, because of that in Him which the world to this day has never fully comprehended, nor ever can, they were wise enough to know that they had a Teacher and Master such as had never before appeared among men.

Wonderful School, of lecture, discussion, criticism, exposition, illustration, loving intercourse and living experience, in which the Teacher imparted to His pupils not only the principles of holy living and the wisdom that is from above, but also His own ideals and spirit. He taught the true way of life and the pupils walked with Him in it, enjoying the highest privilege ever granted to mortal men. He made them willing to die for the truth He taught them. "The greatest miracle in history," says Professor Glover, "seems to me the transformation that Jesus effected in those men." The graduates show the character of the School. From it Jesus sent out first the Twelve (Mark 6:7), endowed with Divine power, to carry to the people the glad news of the Kingdom and the day of salvation. Then He commissioned the Seventy

(Luke 10: 1) to make a similar missionary tour and thus widen the area of the Kingdom. Besides these who constituted a special class, there were the great numbers of others who enjoyed the benefits of His lessons, which were free to all who had ears to hear, without distinction of sex or condition.

For about three years the Twelve continued their special course of instruction and training, and then came the tragic close. The final familiar meeting with the Teacher was in the upper room in Jerusalem, on the occasion of the Last Supper, that sacred Memorial in remembrance of Him which is now observed in every land (Luke 22: 13-20). "Having loved his own . . . he loved them unto the end" (John 13: 1). He had taught them the gospel of love, and now He gave them His new commandment, "That ye love one another, as I have loved you" (John 13: 34). This was followed by the farewell address and the intercessory prayer that will forever be without a parallel (John 14 to 18). And when for the last time they had sung a hymn together (Matt. 26: 30), they went out —the Teacher and His pupils, only eleven now—into the night. The temporary School was over, but its influence had only begun, and that of its Teacher "ever widens with the suns." It has now become the spiritual university of the universe, and its students are in all continents.

Because of its Teacher, its teachings, and its scholars, this School can never be forgotten. Out of it came graduates (Matt. 10: 2) whose names are among the immortals by reason of their personal and intimate fellowship with Him who is not only the World's Teacher but its Divine Saviour and Lord. Who can estimate the influence exerted by Matthew and John

through the Gospels which have borne their names and the teachings of their Master to the ends of the earth, and opened the way of eternal life to multitudes throughout the centuries of the Christian era? It was to His chosen pupils, too, that after His resurrection Jesus committed the continuance of His teaching work, under the guidance of the Holy Spirit. To them He gave the Great Commission to "teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 19-20).

"We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And He who journeys in them, walks with Thee."

Chapter Two
THE TEACHER

Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet or grassy wold,
By the shores of the beautiful Sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth, Arise!
To the living, Follow Me!
And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be!

—*Henry Wadsworth Longfellow.*

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—*John's Gospel, 1: 14.*

The holy of holies of the New Testament is the Gospels, because it is here we look directly into the eyes of Jesus.—*Charles E. Jefferson.*

More striking than anything Jesus said or did is what He *was.* That which He worshipped in the God He trusted, He Himself embodied. The Evangelists do not attempt to describe what He was like; they let us hear Him and watch Him, as He lived in the memories of those who had been with Him; and He makes His own impression. The crowning tribute is that we have no loftier adjective in our vocabulary than "Christlike."—*Henry Sloane Coffin.*

What is of vital importance is that we should not relax our hold upon the fact that our Lord was, and is, far more than all it is in the power of our imagination to conceive. As we gaze upon Him, we still hear the challenge that sounded of old: "Who think ye that I the Son of Man am?" And we can but spell out in wonder the accents of the old reply, "Thou art the Son of the Living God!"—*A. W. Robinson.*

Chapter Two

THE TEACHER

The Gospels contain no portrait of Jesus. They tell us nothing of His face or form. All reputed descriptions or likenesses are apocryphal and spurious. The master painters and sculptors, medieval and modern, have lavished their genius in the effort to put on canvas or carve in marble their conceptions of the Christ, and these have varied with the time and place and race of the artists. They have pictured many types, from the pale and haggard ascetic and the saintly spiritual to the blonde and robust mingler with men; from the worn but majestic Christ before Pilate to the strong and gracious Master looking on the rich young ruler; with the dominant ideal of Christian art, that of the Man of Sorrows, in accord with the prophetic tradition.[1] We know well however that no simulation can satisfy our ideal; and the works of art, though born of loftiest motives and often wonderful in conception and execution, only serve to emphasize the wisdom of the inspired reticence of the Evangelists.

But while the Gospels do not give a description of the personal appearance of the Teacher, they do give glimpses which reveal mood, attitude and action; characteristic touches of detail and circumstance that help to make Him real to us—a living Person. There are two allusions to the physical, both connected with the

[1] Readers interested to know what a large place Jesus has held in the thought and works of the master artists should consult Farrar's "Life of Christ as Represented in Art."

early years. The first, covering the childhood, compresses much in little in that single verse, "And the child grew and became strong, filled with wisdom: and the favour of God was upon him" (Luke 2:40). Dr. Henry van Dyke says in his poem on "The Nativity":

"Could every time-worn heart but see Thee once again
A happy human child, among the homes of men,
The age of doubt would pass,—the vision of Thy face
Would silently restore the childhood of the race."

The second allusion is also contained in a single sentence which completes a home picture. We see the keenly alert boy of twelve in the Temple, bewildering the learned doctors of the law by the intellectual and spiritual penetration of His questions and answers; followed by the domestic scene between the amazed and anxious parents and the preoccupied son, with the mother's rebuking question and the enigmatical reply. Then we are told that "He went down along with them to Nazareth and was subject unto them." A. T. Robertson translates this, "continued obedient unto them," and Moffatt says more tersely, "did as they told him" (Luke 2:43-51), though this is a paraphrase and not a translation of the Greek. And the sequel to the story, which is all we have of biography for the years from twelve to thirty, is the simple statement, "And Jesus increased (kept making progress) in wisdom and in stature and in favour with God and man" (Luke 2:52). Note the coupling of wisdom and stature, of mental and physical development. All that we subsequently learn of the Teacher indicates a sound mind in a sound body, held in perfect poise in the one perfect life. How we should like to know more about those "silent years." We can picture the common

environment and activities from the history of the time, but as for the one life in which our interest centers we have conjecture and not knowledge.[2] We cannot go beyond the poet's words:

> "So through those silent unrecorded years
> The matchless life grew slowly into power,
> Brooding its mystery of hopes and fears
> And moving ever forward toward the hour
> When He who first had served at Nazareth
> Life's Lord became, obedient unto Death."[3]

Through the mirror of the narratives we see the Teacher, entered now upon His public ministry, at the Jordan with John, symbolizing obedience by baptism and receiving the Father's recognition as He prayed (Luke 3:21, 22); in the desert, foiling the Scripture-quoting Tempter with Scripture quotation (Luke 4:14); returning for service "in the power of the Spirit into Galilee" (Luke 4:14); mingling with all sorts and conditions of people as the only way to reach and redeem them (Mark 2:15-17); happy with the little children clustering around Him and in His arms (Mark 10:15, 16); spending His last night before crucifixion with "His own," speaking imperishable words (John 14 to 17); fearlessly facing down the hostile band in the Garden (John 18:5); standing before hesitating and pitiable Pilate in the imperturbable calm of majestic superiority, "every inch a king" (John 18:33, 37; Matt. 27:11); and on Calvary's cross, dying with forgiveness on His lips (Luke 33:34). In these and the many other life scenes

[2] For an original and suggestive study of the early home life of Jesus, furnishing a needed background for the understanding of His public ministry, see Chapter II, "The Jesus of History," by T. R. Glover.

[3] Sarah J. Day, in the poem, "Was Subject Unto Them."

appear the clear outlines of a marked and masterful personality.

From the records we gather also clear impressions of His charm of manner and speech (Luke 4:22); the swift changes of expression, from tender sympathy and compassion to "the play of humor and the touch of irony," from pity to the lightning flashes of rebuke, as His emotions were reflected in His countenance. His look must have been singularly penetrating, from the many allusions which mark it as the prominent trait impressed indeliby upon His disciples and biographers. Thus, Jesus is in the synagogue on the Sabbath, the man with the withered hand before Him and the Pharisees eagerly watching to catch Him in doing that which was unlawful on the Sabbath, according to their tradition. "And when he had *looked round about on them* with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand" (Mark 3:1-6). What a window into His soul, in which pity and anger are commingled! Told that His mother and brothers are without seeking for Him, and knowing why they have come, *"looking round on them* which sat round about him, he saith, Behold, my mother and my brethren" (Mark 3:34). When the woman touched His robe in the throng, "He *looked round about* to see her" (Mark 5:32), and in Moffatt's graphic version, "He *kept looking round,"* and then "turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole" (Matt. 9:22). In the desert place, "Jesus therefore *lifting up his eyes* and seeing the multitude," in compassion commands their feeding (John 6:5). And when all were seated, "He took the five loaves and two fishes, and *looking up* to heaven, he blessed them and brake"

(Luke 9: 16; Matt. 14:19). Before giving the sermon reported by Luke, *"raising his eyes he looked* at his disciples" (Luke 6: 2; *M.*).

How the look disclosed the feelings—by turns tender, severe, loving, reproachful, joyous, sorrowful, compassionate, scornful and appealing. Peter began to rebuke Him for foretelling His coming sufferings and death, "but when he had turned about and *looked on* his disciples, he rebuked Peter, saying, Get thee behind me, Satan" (Mark 8: 33). In striking contrast, when the rich young ruler came running to Him, kneeling and asking, "Good Teacher, what shall I do to inherit eternal life?" Jesus *"looking upon him* loved him." And as the eager questioner turned away, "Jesus *looked round about,"* and spake unto His disciples (Mark 10: 23), who were eye-witnesses both of the loving look of the Master and the expression on the face of the young man, who became "exceeding sorrowful" as he gave up the imperishable for the perishable riches (Luke 18: 23).

After the triumphal entry into Jerusalem on Palm Sunday, Jesus came into the Temple courts, and "when he had *looked round about* upon all things" He went to Bethany (Mark 11: 11); but can we doubt that what He saw in that sweeping look determined the treatment He would give the Temple desecrators on the morrow. And we can see the glint in His eye and feel the flint in His voice as He began to cast out the buyers and sellers who had turned His Father's "house of prayer" into a "den of thieves" (Matt. 21: 12, 13).

We can readily imagine also the burning intensity in His eyes on that striking occasion when, after the chief priests and scribes with the elders came upon Him as He was teaching the people in the Temple and

questioned His authority, He faced them with that scathing parable of the vineyard and the wicked husbandmen who at last killed the heir, with its warning sequel of the destruction of those husbandmen by the lord of the vineyard. And when they cried out, "God forbid," "He *looked upon them*" and said, "the kingdom of God shall be taken away from you" (Luke 20:17). They would have killed Him then had they dared, but fear of the people restrained them (Luke 20:19; Mark 12:12). What a contrast in expression when, after Peter's third denial in the high priest's courtyard, "the Lord turned round and *looked at* Peter" (Luke 22:61; *M.*), and smitten Peter "went out and wept bitterly." And what love and pathos in the last recorded look of Jesus when, hanging on the cross in expiring agony, He "saw his mother and the disciple whom he loved standing by," and gave them to each other (John 19:26).

Other traits and attitudes are revealed in incidental touches which bring the Teacher near in His human relations. He appears in highly contrasting moods, showing how immediately responsive He was to every situation, whether it involved meeting with an individual or a small group or a multitude, with the friendly or the hostile. Read the record of a single day of His ministry, such as that recorded in the fifth chapter of Mark's Gospel, note its swift transitions, and try to realize its drain upon the spiritual and physical vitality. Overflowing with sympathy and kindness, He freely manifests His feelings. He shows pity at sight of human suffering, sorrow and misfortune (Luke 7:13; Mark 1:43); "groans in spirit" over Mary's grief for her brother, and weeps at the grave of His friend (John 11:33, 35); is moved with compassion

as He sees the multitude "as sheep without a shepherd and began to teach them many things" (Mark 6:34); and is equally moved with anger and indignation as He stands in the presence of those who professed to be the religious leaders but were in reality the spiritual burden-binders and false guides of the people, blind leaders of the blind. Mingled with the indignation we can imagine His strongly ironical expression as He goes on in that inimitable twenty-third chapter of Matthew to tell how the Pharisees devour widows' houses; tithe mint, anise and cummin and neglect justice, mercy and faithfulness; strain out a gnat and swallow a camel; make clean the outside of the cup but leave the inside full of extortion and excess, and expect the pretence of long prayers to cover their hypocrisy. These are word pictures that have photographed themselves upon the world's memory and made pharisaism forever marked and abhorrent.

It has been aptly said that Jesus had a very prodigality of sympathy. The power of His sympathetic expression finds proof in the fact that on certain occasions the very tones of His voice so deeply impressed themselves upon the memory of His hearers that the syllables He spoke in his native tongue, the Aramaic, have been preserved by the Evangelists, who wrote in Greek. Professor Glover, in explaining these Aramaic sentences, says it looks like a human instinct that made the writers keep the very words and tones of their Master, as most of us would wish to keep the accents and phrases of those we love.[4] Was there no satisfaction to the people who had lived with Jesus, when they read in Mark the very syllables they had heard Him use, and caught His great accents again? Is there not

[4] T. R. Glover, "The Jesus of History," p. 14.

for Christians in every age a joy and an inspiration in knowing the very sounds His lips framed? The first word that His mother taught Him survives in *Abba* (Father)—something of His own speech to let us begin at the beginning; something wrung from His lips in the agony of the Garden (Mark 14:36); something again, that takes us to the very heart of Him at the end, in His cry, *Eloi, Eloi, lama sabachthani* (Mark 15:34). Is it not true that we come nearer to Him in that cry in the language strange to us, but His own? Would not the story, again, be poorer without the tender little phrase that He used to the daughter of Jairus, when He took the child by the hand and said to her, *Talitha cumi* (which is translated damsel, maiden, and little girl in different versions), I say unto thee, Arise (Mark 5:41). So when the man who could neither hear nor speak came to Him, deeply moved, "looking up to heaven he sighed and said unto him, *Ephphatha,* that is, Be opened," and immediately the man both heard and spoke (Mark 7:34). He also introduced the word "mammon" into the Greek language and universal adoption, His epigrammatic use of it being so effective that Matthew and Luke transferred instead of translating it, an example which the English translators of the Authorized and Revised versions have happily followed. Nothing can take the place of His saying, "Ye cannot serve God and mammon" (Matt. 6:24; Luke 16:13).

Ever sympathetic with others, Jesus had a longing for human sympathy in His own lonely and trying hours. He knew the bitterness of being misunderstood and misjudged, even by those He loved (Mark 3:21). What a heart cry there is in those words which betray the family faithlessness, "A man's foes shall be they

of his own household" (Matt. 10:36). And how this longing for companionship and the loyalty of friends shines out in that darkest hour of trial and self-conquest in Gethsemane's Garden. There is no more vivid word picture than this in the Gospels. The Evangelists have laid bare the soul of the Saviour, as though to show in some faint way the cost of humanity's redemption. Read the parallel descriptions in Matthew (26:36-46) and Mark (14:32-42), and note the special touches in Luke (22:39-46). We see how Jesus, leaving the others, takes with Him Peter and James and John, the familiar three who have shared His most intimate fellowship, as He goes forward a little way to seek strength in prayer for the final ordeal which He must meet alone in communion with His Father. As He begins "to be sorrowful and sore troubled," He turns to them and says, "My soul is exceeding sorrowful, even unto death; stay here and watch with me." He wants the comfort of their presence. But while He agonizes in prayer, they fall asleep. And when He comes back and finds them sleeping, how quick His love to make excuse for them, "The spirit indeed is willing but the flesh is weak," following that touching appeal, "Simon, could ye not watch with me one hour?" Thrice He repeats this experience. Human help and comfort have failed Him, but the Divine support has come, and He has won His victory in those great words, "Nevertheless, not my will but thine be done"—words that summarize in a sentence the story of His life.

The embodiment of animation, the Teacher's actions were often as expressive as His words. Significant was His use of the hand. We see the leper approaching with his piteous appeal, "If thou wilt thou

canst make me clean" (Mark 1:40). The touch was unlawful and exposed the Master to contagion, but the action was spontaneous and like Him. Again, brought into Simon's house, where his wife's mother lay sick of a fever, "He came and took her by the hand and lifted her up, and immediately the fever left her" (Mark 1:31). At sunset in Capernaum, when all the sick were brought to Him, "He laid his hands on every one of them and healed them" (Luke 4:40). When Peter's impulsive faith failed him and he began to sink, Jesus "stretched forth his hand and caught him," with the question that should still go to the heart of every hesitating disciple, "Why didst thou doubt?" (Matt. 14:30-31). When He saw the woman in the synagogue bowed together with infirmity "He laid his hands upon her, and immediately she was made straight and glorified God" (Luke 13:13). At Bethsaida He took the blind man by the hand and brought him out of the village "and laid his hands upon him," and when the man saw men as trees walking, "then again he laid his hands upon his eyes," and he "saw all things clearly" (Mark 8:23-26): for Jesus wanted him, as He wants all, to see true, to see men as men, and to have a full and not a half sight, which in many ways is more perilous than blindness. And in that fascinating picture of the loving Master with the little ones, we can imagine the light in His eyes and the smile on His lips as "He put his arms round them, laid his hands on them, and blessed them" (Mark 10:16; *M.*).

Full of action himself, He inspired action in others. He bade the paralytic take up his pallet and go home (Mark 2:11), and he obeyed. He told the man with the withered hand, "Stretch forth your hand" (Mark

3:5), and he did, and it was made whole like the other. He commanded the impotent man at the pool to "Get up, lift your mat, and walk" (John 5:8), and obedience was instantly rewarded. After the transfiguration, when the unclean spirit had torn the boy and left him for dead, "Jesus took him by the hand and raised him up," healed him and gave him back to his father (Mark 9:27; Luke 9:42). There was life in His touch, and the warmth of brotherhood. Thomas Curtis Clark has caught the spirit of it:

> "The touch of human hands—
> That is the boon we ask;
> . . . . .
> The touch of human hands—
> Such care as was in Him
> Who walked in Galilee
> Beside the silver sea;
> We need a patient guide
> Who understands,
> And the warmth, the loving warmth,
> Of human hands."

Jesus created this atmosphere of loving warmth, of understanding sympathy with human heart-hunger and need. It was an atmosphere, too, in which buoyancy and gladness were predominant. The life was so joyous, indeed, as to create comment and question concerning their high spirits and their neglect of fasting, in contrast to the disciples of John and to the Pharisees. Wilton Rix suggests, in that original interpretation of his, "Jesus, Lover of Men," that "the joyousness of His followers was very precious to Jesus," and cites the fact that when John's disciples brought this criticism to Him, asking, "Why do we and the Pharisees fast oft, but thy disciples fast not?" it was the Master

Himself who put the question, "Can friends at a wedding fast while the bridegroom is beside them?" (Matt. 9:14-15; Mark 2:18-20; Luke 5:33-35). In other words, "Should the groomsmen be gloomy while the preparations are going on? His disciples were too happy and expectant for restraint. They were looking for a heavenly reign to commence. The spirit of the new kingdom was already in their hearts." And wherever the Master was, whether with His inner circle or among the people at large, there also was what met human need—warmth and affection, help and healing, life and light, and the gracious outgiving of a great heart.

We are now in position to appraise the material which the records furnish as to characteristic traits and external demeanor, and judge how far this enables us to clothe with reality the Personality of the Teacher. We have discovered also that the Gospels contain something of infinitely greater value than any description of the personal appearance of Jesus, in their rich and ample portrayal of His character. That is what matters. We should love to see His face, but we desire above all to know Him, the Son,

> "Who turned the God of Fear
> To a Father bending near;
> Who saw in children's eyes
> Eternal Paradise;
> Who looked through shame and sin
> At the sanctity within." [5]

This knowledge, so far as it can be gained from written records, is open to us in the Gospels, which present the conspicuous traits of "this character of singular posi-

[5] "The Passing of Christ," Richard Watson Gilder.

tiveness and consistency," of unparalleled attractiveness, beauty, strength and charm. We realize the truth of the statement that just as the Gospels were not written to satisfy the curiosity of future ages, but to perpetuate the record of the Master's deeds and words, so "Jesus is not posing before the glass of the future. He is indifferent to great occasions or striking effects. He lavishes His care on single, obscure and unresponsive lives. He is marked by what has been called accessibility, the unassuming candor of the unconstrained and unaffected life. He is occupied in doing not His own will, but the will of the Father who sends Him, and in accomplishing the work which is given Him to do. Thus it happens that we are more familiar with the spiritual traits of Jesus than with His outward form. His profoundest utterances and even His private thoughts have been preserved to us by the retentiveness of love, while the physical appearance can be at the best only inferred from the impression created by His acts and words. His face was once a key to His character; His character must now suggest His face." [6]

Coming now to consider these conspicuous traits of character, in the light of the Gospel records, we find that the first and the enduring impression made upon us by the Teacher is that of Power. He walked among men as a Master, and His mastery was acknowledged even by His enemies, who said, "All the world is gone after him" (John 12:19). The Gospels reveal in Him commanding power of intellect, of will, and of control over forces human and superhuman. This power of Personality radiated from Him, and drew people irresistibly to Him. He called strong men to

[6] "Jesus Christ and the Christian Character," p. 42.

drop their business and follow Him, and "straightway," without hesitation or question they did it (Matt. 4:20-21), and remained with Him, sharing His wandering life and uncertain lot. We hear it said in explanation that those were primitive times and men were different, but there is no reason to believe that human nature has radically changed; and in fact, men have in every age since heard His call and given up all to follow Him. Power flowed forth as "healing virtue" from His touch, and even from His garment's fringe at another's touch of faith (Mark 5:27-30); it bade the synagogue-president's daughter and the widow's son arise (Mark 5:41; Luke 7:14), and Death bowed before his only conqueror. The unclean spirits recognized it and its source: "What have I to do with thee, Jesus, thou Son of the most high God?" (Mark 5:7), and came out of their victims at His command. Even the forces of nature met their Master, and wind and wave had no alternative when He said, "Peace, be still!" (Mark 4:39). No wonder the men marveled and feared exceedingly, saying, "What manner of man is this, that he commandeth even the winds and the water, and they obey him?" (Luke 8:25). Everywhere the life of the Teacher displays this power, wielded in gentleness and pity, compassion and love, save where the occasion called for sterner measures. The same Master who looked with healing compassion upon the sick and maimed, turned upon the traders in the Temple with righteous wrath and lashed the irreligious Pharisees with cutting indignation.

We must believe that spiritual and physical power were perfectly blended in this phenomenal Personality. The Gospels show us that He had physical limitations. Wearied with the heat and walk, He sat down by

Jacob's well in Samaria to rest, but even then could not resist the opportunity to teach and save (John 4:5-26). Exhausted by His arduous labors and the incessant demands made upon His vital energy, He fell asleep in the storm-stricken boat on the lake (Mark 4:38). But while these natural effects of fatigue are noted, there is never mention of health or illness in connection with Jesus, a singular thing in biography. In the poise of perfect health—physical, mental and spiritual soundness—He moved men by the might of a moral and spiritual authority that was felt by all, and not least by those who feared and opposed Him.

The records do not leave in doubt the effect of His power upon the ecclesiastical rulers and leaders, who saw no way to check it except by putting Him to death. "If we let him thus alone, all men will believe in him," they said (John 11:48). They tried every trick to thwart His power over the people, but in vain. "They could not find what they might do, for the people all hung upon him listening" (Luke 19:48). As for the multitude who heard Him teaching in the Temple, many believed on Him. Now greatly alarmed, the chief priests and Pharisees sent some of their attendants to take Him; but there arose a division about Him, and while some of them were in favor of taking Him, no man laid hands on Him; and when the attendants came back alone, the chief priests and Pharisees asked, "Why did ye not bring Him?" The attendants answered, "Never man so spake," thus bearing the strongest witness to the power of Jesus' personality. And all the disappointed Pharisees could say was, "Are ye also led astray?" (John 7:25-52).

This study of the Gospels disposes of two portraits of the Teacher that have been fostered by ecclesiastical

tradition and by Christian art: the ascetic and the esthetic or effeminate. As we have seen, the records place Him at rather the other extreme. Those who would make Jesus of the ascetic type, as the truest representative of a holy life, have His own words and His life to face in contradiction. John the Baptist was the ascetic, spending those years in the desert, withdrawn from humanity, which Jesus spent in the carpenter shop at Nazareth, mingling in the village life, as each was preparing for his appointed mission. Jesus greatly admired his cousin John, as the eulogy shows which he gave after John's disciples came with their question (Matt. 11:7-14), but His views of life were His own and distinctly not those of a Nazarite. As He Himself described it, in one of those half-humorous, half-ironical utterances in which He pointed out how impossible it was to please the scribes and Pharisees, "John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners" (Matt. 11:18-19).

Again, when He was upbraided by the Pharisees for eating with a mixed group, wholly disreputable in their dainty sight, He said, with a fine sarcasm that could hardly have escaped them, "I am not come to call the righteous but sinners to repentance" (Luke 5:32). It was one of the serious charges they brought against Him, "This man receiveth sinners, and eateth with them" (Luke 15:2). No, the Teacher was not an ascetic, any more than He was a fanatic. He "does not teach bodily mortification, but bodily sanctification." He was the fulfilment of the prophecies; He was smitten and bruised for our transgressions; He

had His Gethsemane and Calvary; He was "a man of sorrows and acquainted with grief"; but we must not overlook what is made so clear in the Gospels, that He was also a man of deep and abiding joy and acquainted with life, and that He taught men to see life whole. It is impossible to imagine Him who was the light and life of men (John 1:4) diffusing an atmosphere of gloom, even in His darkest hours, and the evidence is all against it. He was sympathetic but not sentimental. If He sighed over sorrow, He also played with the children. He wept with those who wept and rejoiced with those who rejoiced. And He was the furthest remove from priestly assumption or rabbinical aloofness. In His School we have seen Him as the companion of His pupils, who were made comrades and friends, yet always realized that He was the Master. It was the priestly and ecclesiastical caste system that He exposed for its irreligion and hypocrisy and opposed for its selfish exploitation of the people. He was the people's prophet and friend, and freely mingled with all sorts and conditions of men, that He might make known to them God the Father and lead them into the Kingdom of heaven.

It is equally clear from the records that there was nothing effeminate about the Teacher. No weakling could have done His work. As we have seen, it required superhuman strength of personality to do what He did with men. His appeal was to men of sturdy sort, and these He gathered about Him; men who knew daily toil, as He Himself did; none of them of the priestly or professional class, whose preconceptions would have made it difficult if not impossible to mold them. We remember that two of the Twelve were nicknamed "sons of Thunder," and another was called

by the Master the "rock." Those who have been wont to think of Jesus as wanting in manly strength and courage, mistaking His gentleness for weakness, should note that from the very beginning of His ministry He stood in outspoken and fearless opposition to the all-powerful religious organization of His people, constantly braving peril and death, and resolutely attacking entrenched evils and the forces of unrighteousness, the "principalities and powers, the rulers of the darkness of this world, spiritual wickedness in high places" (Eph. 6:12).

As for His courage, take that incident where some Pharisees came up to tell Him, "Get away from here, for Herod intends to kill you." Well He knew that Herod had the power. But mark the closing words of His message to "that fox." Regardless of the known peril to Himself, He says calmly, "Nevertheless I must walk (go on my way) to-day, and to-morrow, and the next day: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:31-33). He foresaw clearly all that He must pass through, yet went straight forward. See Him, again, as He faces the band of men and officers that came to seize Him in the Garden, and after the Judas-kiss asks, "Whom seek ye?" And when they answered, Jesus of Nazareth, He said, "I am he." Whereupon they "went backward and fell to the ground," and only after He had asked again whom they sought, laid hold upon Him (John 18:3-12). What was it that so impressed and overcame these men? What proof of the spiritual power and moral majesty of the Master! But it must be remembered that the entire public life of Jesus was one of struggle against opposing forces, bitter and malignant, which were aroused and inflamed by His teaching and

example. He was a Teacher of moral reforms and revolutionary principles, and only a dauntless courage and inflexible will could have carried Him through to the cross. True manliness and bravery, the supremacy of moral and spiritual character, shine out through all His story.

In a fine chapter on "The Chivalry of Jesus," [7] Dr. Jefferson chooses chivalry as the word that best expresses a quality of Jesus that supplements courage. He says: "He was heroic but He was more than that. His heroism was a superb gallantry and something more. There was in it a delicious courtesy, a beautiful and gentle graciousness toward the weak and helpless. . . . Jesus of Nazareth was a knight. On foot He traveled forth, clad in the armor of a peerless manhood, to shield the weak, maintain the right, and live a life that should charm and win the world. . . ." Then the writer pictures the Knight whose heart was pierced by physical distress and ever open to the neglected and forlorn, the outcasts, even the despised Samaritans; who braved hostility and criticism by associating with publicans and sinners; and who in His attitude to woman displayed His chivalry in its finest expression. The one rule He laid down with authority was regarding divorce, where He revoked the liberty granted by Moses and declared the law of God, by Whom marriage is ordained. "He had the nerve, the mettle, and the intrepidity of the bravest of the knights, and along with this He had a sweet winsomeness, a divine graciousness which history cannot match."

This is a note that needs to be sounded to-day. Our young people would do well to read that tonic volume

[7] Charles E. Jefferson, "The Character of Jesus."

by Thomas Hughes, "The Manliness of Christ." Jesus Christ was and forever will be the manliest among the sons of men. He is as perfect an example of chivalry, courage and heroism as of purity, power and self-giving. Tennyson saw it, as he sings:

"Strong Son of God, Immortal Love;
Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

"Thou seemest human and divine,
The highest, holiest manhood, Thou:
Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

These impressions are accompanied closely by others, such as the perfect blending of simplicity and sublimity, sincerity and frankness, tenderness and firmness, kindness and justness, pity and patience, dignity and graciousness, humility and majesty, in the radiant Personality of the Teacher. "Radiant" is the suggestion that comes from the one instance in which reference is made to the face or countenance of Jesus: in the Transfiguration, where it is said, "As he prayed, the fashion of his countenance was altered," or as Moffatt translates it, "the appearance of his face altered" (Luke 9:29), while Matthew says, "His face shone like the sun" (17:2). Principal Jacks says, in his suggestive little book on "The Lost Radiance of the Christian Religion," that "it was in the form of a Person that the radiance of Christianity made its first appearance and its first impression on the world; and that this Personality made it the religion most encouraging, most joyous, of all religions." This impression deepens as we study the Gospel narratives. There is always an

underlying note of peace and joy in the Master's life and teaching, and this was one of His precious legacies to His disciples (John 15:11). If it be true that this note has become largely mute in Christian experience to-day, that makes it the more essential that we should keep our place as pupils at the Teacher's feet till we have learned the secret of His power and so imbibed His spirit as to be prepared to play nobly our part in restoring the lost joy and radiance to the church, and so to the world that is dun and dreary for want of it.

Many other character qualities are mentioned in the records, that serve to fill out the picture of Personality. There are such traits as meekness and forbearance, sociability and isolation. He lives with the crowds by day, serving them unsparingly, and then withdraws to the mountain solitudes to spend the night in communion with His Father, renewing in prayer the power spent in service (Luke 6:12). We mark His determination in that unusual phrase, "He steadfastly set his face to go to Jerusalem" (Luke 9:51), as we do His forbearance and forgiveness in the accompanying story. We note His modesty combined with self-consciousness. "What a self-consciousness of power must have been His," says a recent writer, "who could describe Himself as 'meek and lowly in heart,' while at the same time declaring, 'Come unto me, all ye that are weary and heavy laden, and I will give you rest'" (Matt. 11:28). For a mere man to say that would at once be recognized by the hearers as a preposterous and empty boast. But it fell naturally from His lips, as did all His amazing utterances. It could only be said with truth and significance by the Son of God, conscious of the infinite resources of Divine power at His command (Matt. 26:53).

Thus far we have been viewing the Personality of the Teacher through the glass of the Gospels, seeking to discover what He signified to those who were in direct personal contact with Him in His earthly life. With this limitation to His own time, we have found that He transcends our comprehension, even as He did that of His closest companions and friends, and of the Pharisees who were confounded by His wisdom (John 7:15). No Rabbi, and yet more than Rabbi. The realization has grown upon us, as we have been living in this atmosphere and association, of that "something more"—the something more that drew the "publicans and sinners around Him"; that made Him the life-restorer of the throngs of crippled, diseased, sin-tormented, demon-possessed and helpless; that led Peter to say, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68); and that brought doubting Thomas in penitence to his knees with the exclamation, "My Lord, and my God" (John 20:28). We are ready even now to join him in that declaration, and claim the blessing of those who, not having seen, have yet believed. But when we make the approach from our own day, with all the added light of Calvary, the Resurrection and Ascension, Pentecost and the New Testament records; and more than this, the immeasurable volume of testimony that has accumulated during the centuries of the Christian era, we see at once that human history shows no other Personality so commanding and compelling, so powerful, so truly the archetypal, ideal man. There is no other that approaches it in influence through all the ages, nor as a living force in the life of mankind at this hour. We are in the presence of the "Universal Homo, blending in Himself all races, ages, sexes, temperaments"; of

the "Essential Vir, from the hem of whose robe virtue is ever flowing," to quote George Dana Boardman's quaint phrases; of the "Son of Man," to adopt the significant biblical term which was a favorite with Jesus Himself. And surely we can say, with Peter on the Mount of Transfiguration, "Master, it is good for us to be here" (Luke 9:33). As we go on through the teachings, we shall all the time be learning more not only from the Teacher but of Him. And the more we know Him, the richer will be our lives, the stronger our will to follow, the greater our love.

In closing this study, whose purpose is to make the Personality of our Lord real and near and living to us, we find suggestion and inspiration in the following passage by a writer whose spiritual insight has been most helpful to his readers:[8]

"When we make our picture of Him, does it suggest the man who has stirred mankind to its depths, set the world on fire (Luke 12:49) and played an infinitely larger part in all the affairs of men than any man we know of in history? Is it a great figure? Does our emphasis fall on the great features of that nature—are they within our vision, and in our drawing? Does our explanation of Him really explain Him, or leave Him more a riddle? What do we make of His originality? What was it in Him that changed Peter and James and John and the rest from companions into worshipers, that in every age has captured and controlled the best, the deepest, and tenderest of men? Are we afraid our picture will be too modern, too little Jewish? These are not the real dangers. Again and again our danger is that we underestimate. But not to underestimate such a figure is hard. To see Him as

[8] T. R. Glover, "The Jesus of History," pp. 21-22.

He is calls for all we have of intellect, of tenderness, of love, and of greatness. It is worth while to try to understand Him even if we fail. God, said St. Bernard, is never sought in vain, even when we do not find Him. Jesus Christ transcends our categories and classification; we never exhaust Him; and one element of Christian happiness is that there is always more in Him than we supposed."

In the words of Reverend J. Edgar Park:

"We would see Jesus, Mary's son most holy,
Light of the village life from day to day;
Shining revealed thro' every task most lowly,
The Christ of God, the Life, the Truth, the Way.

"We would see Jesus, on the mountain teaching,
With all the listening people gathered round;
While birds and flowers and sky above are preaching,
The blessedness which simple trust has found.

"We would see Jesus, in His work of healing,
At eventide before the sun was set;
Divine and human, in His deep revealing
Of God and man in loving service met."

Chapter Three
THE TEACHING

Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—*J. G. Whittier.*

Such is the Teacher of the Twelve. When shall He be accorded His rightful place as the Master of the World? He calls us to discipleship that we may not only know the blessedness of fellowship with Him, but that we may also be instructed and inspired for truer service in the world.—*J. W. G. Ward.*

Look at His method of teaching. He said that the word is the overflow of the heart (Matt. 12:34). What a heart, then, His words reveal! How easy and straightforward His language is! To-day we all use abstract nouns to convey our meaning; we cannot do without words ending in *-ality* and *-ation.* But there is no recorded saying of Jesus where He uses even "personality." He does not use abstract nouns. He sticks to plain words. When He speaks about God He does not say "the Great First Cause," or "Providence," or any other vague abstract. Still less does He use an adverb from the abstract, like "providentially." He says, "your heavenly Father." He does not talk of "humanity"; He says, "your brethren." He has no jargon, no technical terms, no scholastic vocabulary. . . . His language is simple and direct, the inevitable expression of a rich nature and a habit of truth. . . . His words caught the attention and lived in the memory; they revealed such a nature; they were so living and unforgettable.—*T. R. Glover.*

Chapter Three

THE TEACHING

From the School and the Teacher we turn to the Teaching, to note its characteristics and methods. As the Teacher has His own ideas and ways of living, so He has His own methods of teaching. Teacher He is preëminently; He is so addressed nearly fifty times in the New Testament;[1] but He is as unique in instruction as in all else. With His pupils it is constantly the unexpected that happens, and He must often have been as much of a surprise to His closest companions as to the scribes and Pharisees, and to the people who could only say, "We never saw it on this fashion," or in Moffatt's more colloquial phrasing, "We never saw the like of it" (Luke 2:10). Realize that Jesus when He began to teach was about thirty years of age (Luke 3:23).

The first characteristic we note in the Teaching is its quiet assumption of Authority. As the Gospels tell us, this was the immediate impression it made upon His hearers when, on the first Sabbath of His new ministry, He entered into the synagogue of Capernaum and taught; "and they were astounded at his teaching, for he taught them like an authority, not like the scribes" (Mark 1:22; *M.*). Matthew says the same profound impression was made upon the amazed crowds at the close of the Sermon on the Mount (7:29). The scribes or lawyers, who were the expositors of the Mosaic and Levitical law, with the innumerable addi-

[1] The Greek word Διδάσκαλος, Teacher, is commonly translated "Master."

tions of tradition, ventured no statement without justifying it by the word of the famous Rabbis. But Jesus teaches, not from "a reservoir of quotations," but as His own authority. He appeals to none; He does not argue or reason; He simply declares the truth, with an assurance that is absolute. He never speaks as if in doubt; always as if His word were sufficient: "I say unto you," or "Verily (or truly), I say unto you" (Matt. 5:18, 22, and frequently elsewhere). Calmly and deliberately He places His own words above the traditional interpretation of the ancient Law, which He said He came not to destroy but to fulfil (Matt. 5:17), which indeed He extends and spiritualizes. Six times in the hillside teaching which we know as the Sermon on the Mount, He quotes commandments from the Mosaic Law, and then restates them in His own way. For example: "Ye have heard that it was said by them of old time, Thou shalt not forswear thyself . . . but *I say unto you,* swear not at all" (Matt. 5:33-35). There is the "I" of the Teacher put boldly with the air of finality over against the sayings of Rabbis and prophets and Moses himself. "Here was one," as Professor Dickey says, "who was conscious that He was greater than Moses, that His knowledge of God's will and sympathy with His spirit transcended even that of the founder of the Jewish religion. His sense of sonship with the Father made Him the unique exponent of His will to men, and the new era He inaugurated original and independent, though not contradictory of what had gone before." In this clear consciousness of Divine authority given Him by the Father (Matt. 11:27), rests the compelling and enduring power of Jesus as Teacher, from His own day till now. In His certainty men have rested, in

His words they have found "spirit and life" through the ages.

In speaking of the difference between the style of the Rabbis' teaching and that of Jesus, Professor Glover draws a striking comparison. He says Rabbi Eliezer of those times was praised as "a well trough that loses not a drop of water." We all know that type of teacher—the tank-mind, full no doubt, supplied by pipes, and ministering its gifts by pipe and tap, regulated, tiresome, and dead. "The water that I shall give him," says Jesus, "shall be in him a well of water springing up unto everlasting life" (John 4: 14). The metaphors of the New Testament are not of trough and tank.[2]

Nor is the teaching anywhere of the stilted and memorizing or catechetical kind. Originality is its striking quality. He quotes a saying and makes it new by the emphasis He supplies. "By emphasizing mercy instead of sacrifice he made religion new." "Never man so spake" applies to the manner as well as to the matter, and above all to the Personality behind them. But the matter is so unconventional, so novel, so full of living pictures drawn from nature and everyday life and events, as to make it stand entirely by itself. He "breeds illustrations as the sun breeds clouds," and as naturally; and they are always illustrations that illustrate. We see in them the close observation that treasured the incidents and experiences of the early days in the home and village life, and later brought forth from them their lessons. We see also the quick sympathy with living things which appeal to His heart, and the intimate understanding of men and women which enables Him to draw and win them.

[2] "The Jesus of History," p. 58.

Environment supplies Him with its special types of illustration, whether He is in fertile, agricultural, sunny, Gentile Galilee or barren, pastoral, gloomy, Pharisaic Judea. In Galilee, for example, where He spent the most of His life and ministry, where in the freer air He escaped the influence of the selfishness and bigotry that marked the Jewish leaders in Jerusalem, everything has its lesson for His imagination—flowers and birds, fig tree and vine, storm winds and signs of seasons, sower and seed, fishing and the mending of nets, the varied soils and the varied life of the home, the farm, the workshop, and the cities. We see in the parables how He drew upon all sources—the housewife with her leaven and coin-chain (Matt. 13:33; Luke 15:4); the fisherman and his dragnet (Matt. 13:47); the sower and seed (Matt. 13:3-9); the rich householders leaving their homes with the porters set to watch (Matt. 24:43; Luke 12:41); the marketplaces (Luke 7:32), streets, highways and hedges (Matt. 22:2-10); the social feasts (Mark 2:15; Luke 7:36); the pulling down of barns and building greater (Luke 12:16-20); the grinding millstones (Matt. 24:41), and the chaff, tares and wheat (Matt. 13:24-30), making the commonplace in life reveal the sublime in truth.

Then, as He passes from the sunshine of Galilee into the silence of the Ghor and the narrow and steep passages that lie between Jericho and Jerusalem, the experience yields Him the parable of the Good Samaritan (Luke 10:29-37); and when He comes into Judea, province of pasture and vineyard, the contrasting scenes furnish to His sensitive eye and soul the exquisite similes of the Good Shepherd (John 10:11); the vine and branches (John 15:1-5); pruning and fruit-bear-

ing (John 1:2); the wicked husbandmen (Matt. 21:33-43); the fruitless fig tree (Luke 13:6); the parable of the sheep and goats (Matt. 25:31-46); the vineyard laborers (Matt. 20:1-16); the one sheep fallen into the pit (Matt. 12:11); the sheep in the midst of wolves (Matt. 10:16); and that touching picture of the stray sheep and the shepherd going into the mountains after it (Matt. 18:12). The Temple courts suggest the Father's house with the many mansions (John 14:2). Observation of the Pharisees leads to His warning against hypocritical charity, prayers for publicity, fasting and pride (Matt. 6); denunciation of their wickedness in that acute delineation of their character (Matt. 23); and disclosure of their nature in seeking the chief rooms at the feasts (Luke 14:7), and as seen in the Pharisee and publican praying (Luke 18:10-14). Thus the Teacher immortalized Judea as well as Galilee in His teaching, and made Samaria known forever by a single lesson in which a woman was His only pupil (John 4:7-26).

There is in His teachings a freshness as perennial as their truth is timeless. His parables and illustrations fit all periods of time and all people in all lands. Wherever human nature is, there His lessons are applicable, for He knew its innermost secrets and possessed the power to meet its deepest needs. Everything quivered with life and meaning for Him. Who else could make the abstract concrete as He did? Who else would think of using the simple material which furnished Him with the most impressive illustrations? As a recent writer says:[8] "He clothed divine truth in human garb till it came with irresistible charm and appeal. His matchless stories were so easily grasped

[8] J. G. W. Ward, in "The Master and the Twelve," p. 240.

that the untutored were able to apprehend some of their meaning, while on the other hand they were so profound that there were always unsounded depths for the thoughtful mind to plumb. He took the homeliest things and invested them with regal dignity. From the common ways of human life Jesus picked up the gems that other eyes had never seen, and when He held them up to the light of heaven, they flashed with the varied and scintillating rays of the diamond. The hen and her chickens illustrated the parental care of the Divine heart. The mother kneading bread, patching a torn garment, salting the sparse portion of meat, or kindling the tiny lamp that gave light at eventide, were all pressed into the service of His gospel, and we feel how well Tennyson expressed it:

> "Though truths in manhood darkly join,
> Deep-seated in our mystic frame,
> We yield all blessing to the name
> Of Him that made them current coin."

His teaching reveals Him as master of all the arts and graces of rhetoric, yet without the slightest trace of pedantry. Metaphors and similes, epigrams and aphorisms flow from His lips as naturally as water flows from the fountain. Humor, delicate irony and keen satire are at His command. His words are born of the place and occasion, which never fail to furnish the suggestion and swift response, "quick realization of a situation, a character, or the meaning of a word." Note the aptness and sententiousness of these examples:

> No man can serve two masters; for he will love the one and hate the other.

They that are whole have no need of a physician, but they that are sick.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

The sabbath was made for man and not man for the sabbath.

What shall it profit a man if he gain the whole world and lose his own soul?

Ye are the salt of the earth.

The children of this world are in their generation wiser than the children of light.

Ye are the light of the world. A city set on a hill cannot be hid.

Love your enemies, and do them good.

Do unto others as you would that they should do unto you.

The lamp of the body is the eye.

Is not the life more than the food, and the body than the raiment?

Which of you by being anxious can add one cubit unto his stature?

Be not therefore anxious for the morrow, for the morrow will be anxious for itself.

Judge not, that ye be not judged.

Give and it shall be given unto you.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

Out of the abundance of the heart the mouth speaketh.

Nothing is hid that shall not be made manifest; nor anything secret that shall not be revealed.

He that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

The harvest truly is plenteous but the labourers are few.

A pupil is not above his teacher, nor a servant above his lord.

The very hairs of your head are all numbered.

A man's foes shall be they of his own household.

They are blind guides; and if the blind guide the blind, both shall fall into a pit.

Judge not according to appearance, but judge righteous judgment.

Many are called, but few are chosen.

He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. I am the door.

Woe unto you, lawyers, for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Where your treasure is, there will your heart be also.

To whomsoever much is given, of him shall much be required.

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

The last shall be first, and the first shall be last.

It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

With men this is impossible; but with God all things are possible.

Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

He that is greatest among you shall be your servant. For the Son of man came not to be ministered unto but to minister.

In the world ye have tribulation: but be of good cheer; I have overcome the world.

Every one of these detached sayings has its setting, and should be studied in its connection in order to be seen in the richness and fullness of its meaning. Each was probably a text expanded and expounded. The purpose here is to indicate the natural, picturesque and spontaneous quality of the teaching, which has nothing in it of the bookish or of the premeditated. Concerned

primarily and fundamentally with life, the lessons and illustrations come out of life and nature, and have the immediate application of truth to present circumstances, while at the same time they enunciate principles which are of eternal and universal validity. Here is a Teacher who knows that a man is more important than an institution, and makes truth interesting because He links it all in with life and makes the individual soul the supreme thing in the universe.

The Teacher's method recognizes the value of repetition and emphasis. His pupils could not doubt that in His estimation Love is the greatest thing in the world. Himself the revelation of Divine Love, He teaches both the inexpressible love of God for man (John 3:16) and man's supreme duty to love God and his neighbor (Matt. 22:37-40). He uses the word love sixty-two times (as quoted in the Gospels); enjoining love to fellow man fourteen times: love to neighbor, love to enemies, love in life's relationships. He gives but a single new commandment, "that ye love one another, even as I have loved you" (John 13:34-35; 15:12). This he repeats in verse 17. Note also the many repetitions of the word in the fourteenth and fifteenth chapters of John, where He makes it clear who it is that truly loves Him, and gives that wonderful promise of the Father's love and the abiding presence of the Father and Himself: "we will come" (John 14:23). Love to God, to the Son, to one another and to neighbor, inseparably united in this Teaching which has never yet been taken seriously to heart by the world, but which, when it becomes a universal practice, will make a new earth wherein dwelleth righteousness. (Note John 14:21, 23, 24, 31; 15:9, 10, 12, 13, 17; 16:27; 17:26.) How significant, too, that last

and trying lesson when the Teacher draws out the personal relationship in the thrice repeated question to Peter, on the shore of Tiberias, "Lovest thou me?" (John 21:15-20). Not only in words, however, but through all the life with the Teacher love was diffused by His radiating personality.

The Teacher's use of the Scriptures shows both His perfect familiarity with them, and His aptness in selecting precisely the passages which meet the occasion. The Old Testament was the one Book of His boyhood, and He had memorized it at home or in school, so that He could quote at pleasure and always to purpose. From the Temptation on, when His enemies sought to entrap Him, He confounded them from the Scriptures, until they dared no more to ask Him questions (Luke 20:40; Matt. 22:46). When the lawyer came tempting, Jesus asked, "What is written in the law? How readest thou?" (Luke 10:26). The Pharisees asked in wonder, "How knoweth this man letters, having never learned?" His ready answer was, "My teaching is not mine, but his that sent me" (John 7:15, 16). But while He had not learned in the rabbinical schools the lore of the Rabbis, He had studied people and nature, and penetrated to the spiritual secret of life, thus acquiring the real learning, compared to which theirs was scholastic and superficial. They had minute and endless rules; He had intellectual insight, and declared the principles which underlie conduct and create character. "What He taught," says Robert Louis Stevenson, "was not a code of rules, but a loving spirit." "Where the Pharisees were expounding precepts of casuistry, Jesus was teaching principles of morality. Instead of washings and tithings, He set forth the comprehensive commandments upon which the whole law

and prophets hung. . . . His teaching is not of a logic of doctrine, but of a way of life. 'Follow me,' He says, 'Take up thy cross and follow me'; and along the way of the Christian character may be discovered the articles of the Christian creed." [4]

It is notable that in His use of the Scriptures Jesus not only puts His own interpretation upon many passages, but also translates their negatives into positives, so that the "Thou shalt not" of the Old Testament becomes the "Thou shalt" of the New. His teaching is a summons to the will, not simply an appeal to the emotions. "My meat is to do the will of him that sent me" (John 4:34). Not those shall be accepted, He says, who say "Lord, Lord," but those who "do the will of my Father" (Matt. 7:21). He declares, "He that willeth to do the will shall know of the teaching" (John 7:17). To the Jews who sought to kill Him, His injunction is to "search the Scriptures" and find there the testimony concerning Him (John 5:39). For it was in those same Scriptures, which He knew so much more truly and profoundly than did the doctors of the law who had made them a life study, that He had found Himself, and knew the fate that lay before Him as the Messiah, the Redeemer of the world.

As we go on in our study, applying the teaching of Jesus to specific subjects, we shall discover how inclusive and complete it is. We shall realize that the Teacher introduced a new note, which distinguishes His teaching from that of other moralists. Where they establish a system of rules which are bound as burdens on men's backs, He lays down the great controlling principles which should govern conduct and life, and

[4] "Jesus Christ and the Christian Character," pp. 75-77.

then makes obedience to these principles depend not upon outward authority but upon the inward motive. *And this inward motive He supplies,* this being something beyond mere human power to do. This is the Divine dynamic that is ultimately to redeem the world.

We shall see that this teaching is new, also, in its demand for self-surrender and self-renunciation (Luke 14:26, 33), which are to be clearly distinguished from asceticism, with its false interpretations and philosophy. It is new in its emphasis upon the individual, instead of the family or group, society or nation. While the teaching is social, it is unjustifiable to make this a primary motive and exploit Jesus as a social reformer, as many in these days do. As Professor Scott points out,[5] Jesus saw men not as units in a society or a group, but as personal beings, each having value, separate and absolute worth, in the sight of God. His social teaching had its roots in this individualism, and failure to recognize this is where the social theorists mistake the program of the Teacher and the elementary principles of His teaching. In the last analysis man is not a social unit but a soul, according to this Teacher, who has given man a new status in the universe, a new dignity and worth, as a son and heir, individually responsible only to God his Father. His duty is to serve and obey God, for by obedience to the great commandments of love, goodness, holiness, he enters into actual fellowship with God. Thus is fulfilled the divine purpose, "that ye may be the children of your father who is in heaven" (Matt. 5:45).

Above all, this is a teaching of righteousness. In it are bound up all the elements of individual and social progress. Men will always marvel at its practical

[5] "The Ethical Teaching of Jesus," p. 57 ff.

applicability to the complex problems of their own day —problems of which the Teacher could have no knowledge. Had He formulated rules, these would long ago have been outdated and discarded. But the teaching which has to do with the underlying and permanent needs of human life, which touches our humanity at its heart, can never be outdated or superseded. The principles which Jesus gave as guides of action in all human relations are recognized as those which best meet the needs of the world, and are in greater demand than ever before. If evidence were needed of the truth of the Teacher's saying, "My words they are spirit and life," it would be found incontestably in the fact that for two thousand years men have found their initiative and program in these sayings, and never yet have they failed when put to the test.

"Still in loving tenderness
Doth the Master wait to bless;
Still His touch upon the soul
Bringeth balm and maketh whole;
Still He comforts mourning hearts,
Life and joy and peace imparts;
Still the Friend of all is He,
As of old by Galilee!"

We have become aware that we cannot separate the Teacher from His teachings, for He was both opening to His pupils a way of life and actually walking with them in it. Much of the education in this School of Religion is learning by doing. This teaching is characteristic in that it demands that *saying* shall be coupled with *acting*. Ethical principles fruit at once in ethical action. "I have given you an example," says Jesus, after that unique lesson of unselfish service in which He had washed the disciples' feet, "that ye should do

as I have done to you" (John 13:15). That was His method, teaching by example, injecting His own sympathetic personality into His educative process. Could they ever forget the principle of true mastership?

As we review the hours we have spent in this association with the incomparable Teacher and His School of the Twelve, we are conscious anew of the graciousness, the comforting assurances, the uplifting qualities of this teaching by Him who has the words of eternal life. What life-giving words to the trembling, shrinking woman, "Daughter, be of good cheer" (Matt. 9:22). With what gladness He must have said, after giving that lesson of the Divine care drawn from the ravens and the lilies, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). What other term could have gathered them to His arms like that "little flock"? And how His heart must have throbbed with joy at the ability to speak those great words which have comforted and sustained countless multitudes in the trying and sorrowful hours of life: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you" (John 14:1-3). He is no respecter of persons. He casts the spell of His purity and charm over even the sinful and the social outcasts, so that the record says, "Now all the publicans and sinners were drawing near unto him to hear him" (Luke 15:1). He dealt plainly and honestly with them and they honored and believed in Him. His teaching is full of love, trust, faith, hope and joy, of all that makes for righteousness and the abundant life which He came to give to men (John 10:10).

But there should be no mistake at this point. This is no spineless, soft and flabby teaching. Jesus was the originator of reforms, and knew what it was to deal with unrighteous conditions and unrighteous men. We have missed the heart of His teaching if we have not realized that its keynote is sincerity. He tells men the truth, and the whole truth. While he points to the straight gate and narrow way that leads unto life, He also warns of the wide gate and broad way that leads unto destruction (Matt. 7: 13, 14). This gracious and sympathetic, loving and compassionate Teacher can also be inexorably stern, righteously angry. Since He was the soul of sincerity, He was in deadly conflict with the hypocrites. The sins that He most severely condemns are not those of appetite or passion, not those which are most commonly named, but the sins which come from within, the "better-than-thou" attitude, the moral perversions which lead to self-deception, pride and self-righteousness. The Pharisees exemplified these vices which aroused His fiery indignation as He witnessed their oppressions and false assumptions and deceptions. His denunciations and parables made the truth known to them, and in return they took His life.

Nowhere perhaps is the Teacher more self-revealing than in the last meeting when He opens His heart to those who have shared His life for three years that have no parallel in our human history. In what more beautiful light could we behold Him than in that inner circle of His pupils, when in the closing moments He says to them, and through them to all sincere learners who should come after them, those wonderful words:

> Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.

> These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you.

Surely we have not been so long in this high company without absorbing something of its spiritually quickening atmosphere; without gaining a new sense of the truth that the commanding quality of this Teacher, underlying all His teaching and acts, is Love—the Love that dominated His life and carried Him to the cross as the supreme manifestation of the heart of God to humanity. Nor can we have failed to catch something of His spirit that will abide with us, and a profound consciousness of His personality that will enrich our days and ennoble our lives. This has been a blessed experience, which we may deepen and enlarge if we will, not only as we carry forward our present studies in His matchless Teaching, but also in the future as we continue to grow in His acquaintance and in the happy fellowship that is promised to all who hear His knock at the door of the heart and open to Him. We share in the feeling of Washington Gladden:

> "O Master, let me walk with Thee
> In lowly paths of service free;
> Tell me Thy secret; help me bear
> The strain of toil, the fret of care.
>
> "Teach me Thy patience; still with Thee
> In closer, dearer company;
> In work that keeps faith sweet and strong;
> In trust that triumphs over wrong;
>
> "In hope that sends a shining ray
> Far down the future's broadening way;
> In peace that only Thou canst give,—
> With Thee, O Master, let me live."

PART TWO: *The Teaching of Jesus*

CHAPTER ONE

THE TEACHING OF JESUS CONCERNING GOD

When He walked the fields He drew
From the flow'rs and birds and dew
Parables of God;
For within His heart of love
All the soul of man did move,
God had His abode.

—*Stopford A. Brooke.*

The first thing Jesus had to do, as a Teacher, was to induce men to rethink God. To see God, to know God—that is what Jesus means. To know that He is ours, to see Him smile, to realize that He is a real Father with a father's heart—that is His teaching. Those who learn His secret enjoy God in reality. Wherever they see God with the eyes of Jesus, it is joy and peace. For Him God is real, living and personal.—*T. R. Glover.*

The word which Jesus applied to God was Father. Only occasionally in the long sweep of the ages had a soul here and there ventured to apply to Deity a name so familiar and sweet, but Jesus of Nazareth always thinks and speaks of God as Father. How much He has to teach us at this point.—*Charles E. Jefferson.*

God, said Jesus, is Spirit, and it is a definition of God which goes behind and beneath all the other names that are applied to Him. Christianity is essentially the religion of the Spirit. It was so to Jesus; it was so to St. Paul; and it should be so to us.—*L. P. Jacks.*

Loyalty to Jesus compels us to begin with Him. If He is the Way, we are not justified in taking half a dozen other roads, and using Him as one path among many. We ask ourselves what was the highest inspiration of Jesus, what was the Being to whom He responded with His obedient trust and with whom He communed. . . . Our highest inspirations come to us from Jesus, and He is, therefore, God's self-unveiling to us, God's "Frankness," His Word made Flesh. —*Henry Sloane Coffin.*

PART TWO: *The Teaching of Jesus*

CHAPTER ONE

THE TEACHING OF JESUS CONCERNING GOD

To know God is the most important of all knowledge. Our idea of God molds our character and shapes our conduct. No other idea has such sway as this over our lives. What God is to us determines what we will be for God and our fellow men. Upon a true and clear conception of God depends the reality of our religion and its power. It is vital therefore to have a true idea of God, and where shall we go to find it if not to the Son of God, who came to incarnate and reveal Him (John 14:9). This is assuredly the most natural thing to do; yet it is one of the anomalies of Christian history that the men who have written our theologies and formulated our systems of doctrine have so seldom followed this course. Instead of making Jesus Christ the primary source of knowledge, He has too often been made secondary or tributary, and sometimes practically neglected. In this study we hold Him first and all others secondary or supplementary. Reverently we come to the Supreme Teacher for our knowledge of God, as of all the essential Christian truths. We may be confident that He whose unique claim it was "that no man knoweth the Father save the Son and he to whom the Son will reveal Him" (Matt. 11:27), will not fail to give us a sufficient and satis-

fying conception. Nor does He; and in the light of His revelation all other teaching must be interpreted and judged.

Coming now directly to the teaching of Jesus concerning God, we note at once how He differs from other teachers in approaching the subject. Where they commonly begin with definition and argument, that is not at all His method. He offers no argument to prove the existence of God—He simply assumes it. That is as basal a fact as His own existence. He gives no list of the Divine attributes—they will appear as He introduces them in illustration. He has no definitions, such as "The Power outside ourselves that makes for righteousness." He makes His own a single word, Father, and puts it all in that. His teaching comes out of living fellowship, out of a deepening intimate sense of sonship, and is therefore always positive and free from any suggestion of doubt or indefiniteness. His words carry the axiomatic note of self-evidencing truth. As God is real to Him, so He would make God real to all. And it is true that since Jesus lived and taught, our world has been a new one and God a nearer Being to man. As to His teaching, Professor Glover has put it finely in the sentence: "I think it would be right to say that Jesus puts before us no system of God, but rather suggests a great exploration, an intimacy with the slow and sure knowledge that intimacy gives." It is not system that we need here so much as the warmth and glow of life, and that we find.

The first time that Jesus speaks of God, so far as recorded, is when in answer to His mother's reproachful query, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing" (or as Moffatt phrases it, "Why have you behaved

like this to us?") He makes the enigmatical reply, "How is it that ye sought me? Know ye not that I must be about my Father's business?" or "in my Father's house?" (Luke 2:46-49). Here is the boy of twelve, with a possessive sense as remarkable as the consciousness that gave birth to the name, saying "My Father," in a tone and with a naturalness that add to the astonishment and perplexity of the learned doctors of the Temple among whom He is sitting; who indeed have already been filled with wonder at His insight and answers during the days He has spent with them. And as He begins, so He closes with the same word, which sounds the keynote to His whole teaching. On the cross, as the earthly redemptive work is finished, He exclaims, "Father, into thy hands I commend my spirit" (Luke 23:46). The careful reader of the Gospels will not question that the consciousness of Fatherhood and Sonship was ever present in the mind of Jesus.

And this brings us at once to the fact of infinite import that what Jesus did was so to use the word Father as to give mankind a new conception of God—a conception controlling in His own life, and fundamental to the establishment and final triumph of the Kingdom of God upon earth. It is true that Jesus did not originate the name Father, as applied to God, and that we find the term in the Old Testament. But it is also true that Jesus first used it in such wise as to make it new and securely fix its place in human speech as the tenderest and most endearing name, expressing the relation of the Creator to His creatures in terms of affection, as that of a Father to His children. Everybody could understand this. No other name could bring God so close, no other could make so natural,

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clear and vivid our relation to Him. In the Old Testament the term is found only a few times, and expresses relation to a people, as the head of a nation. Jesus places God in a fatherly relation to the individual, and represents Him as the Father of the human spirit. This is both new emphasis and new teaching. This conception of Jesus is absolutely original in that it brings God into direct relationship with each individual soul, without human intermediary, without medium of formal altar and sacrifice, without restriction of time or place. The Father is wherever His children are, and freely they may come to Him. Jesus makes the word Father nothing less than the vehicle of a supreme revelation.

> "O Jesus, Lord, who cam'st to earth
> That men might see the Father's face—
> How strong His love, how wide His grace—
> Thou art the Word of God."

Turning to the Gospels, we find that a collation of the utterances of Jesus concerning God is in itself impressive and enlightening. Studied as a whole, these teachings not only furnish a clear idea of the character and attributes of God, but lead the student to place the emphasis where the Master placed it—a matter of extreme importance in interpretation. Nor can the study fail to carry conviction as to the truths taught and their direct application to the individual life. The effect is cumulative, and brings out anew the spiritual significance of the Teacher's own characterization of His words as "spirit and life." Here the human responds instinctively to the divine. The Teacher imparts Himself to the taught.

Going through the records, it is not idle curiosity that

leads us to note that Jesus speaks of God as Father (ὁ Πατήρ) 168 times; as Theos (ὁ Θεός, object of worship, corresponding to the Hebrew *Elohim*) ninety times; as Lord (Κύριος), the Hebrew *adon* or *adonai,* six times; as "Him that sent me," seven times; as Holy Spirit (τὸ ἅγιον πνεῦμα), ten times; as the Highest (ὁ ὕψιστος, Luke 6:35), once. Analysis discloses that Theos is used three times in quotation, in the Temptation; nine times in phrases of specific character; and not less than fifteen times as clearly synonymous with Father, which leaves about sixty uses of the word as synonymous with the *Elohim* and *Jahveh* of the Jews. The significance of this analysis lies in the fact that it denotes the habitual thought of Jesus. In every instance but one in which His personal relation to God is involved Jesus uses the word Father. The exception is the quotation from the 22nd Psalm, the heart-breaking cry on the cross, in the Aramaic, *"Eloi, eloi, lama sabachthani,"* "My God, my God, why hast thou forsaken me?" (Mark 15:34). As Dr. H. R. Mackintosh says, "The recurrence of the sweet and deep name, Father, unveils the secret of His being. His heart is at rest in God." Endless definition could not interpret God to us as does this one word on the lips of Jesus.

The teaching proceeds by illustration drawn from life, the Master's favorite method. In the second instance where Jesus speaks of God He stands at the threshold of His public ministry, a young man of thirty, in the radiant dawn of His world-changing mission. The wilderness and the long fasting have not daunted His spirit. In reply to the Scripture-quoting Tempter He quotes back, "Thou shalt not tempt the Lord thy God;" "Thou shalt worship the Lord thy

God, and him only shalt thou serve" (Matt. 4:7, 10). The Hebrew word here is *Elohim,* the object of worship. God is to be worshipped, not tried. That Jesus was familiar with the Hebraistic idea of God as taught in the Old Testament only makes it the more noteworthy that He does not limit Himself to the ancient conception, but from boyhood on employs His own distinctive and humanly revealing term. Thus it was the Son's mission to declare the Father, and to put into that word the new content that alone could satisfy the yearnings of the human heart. Hence it comes about that in passing from the Old Testament to the Gospels of the New we find God called by what is practically a new name: the Jehovah and Lawgiver of Israel becomes in the teaching of Jesus the Divine Father of mankind. The God who is Love is made a living reality in the life of man.

What this means to humanity is in part disclosed in that night interview with Nicodemus, the earnest seeker after truth, who has recognized that this is "a Teacher come from God" (John 3:2). After Jesus has made known to this learned "master of Israel" the essential requirement of the new spiritual birth as the condition of entrance into the kingdom of God, He testifies to His own knowledge of that which He has asserted (John 3:11), and then proclaims the infinite love of God in that wonderful saying which declares the gift of His only begotten Son (John 3:16, the "little Bible"), establishes the Son's relationship, and discloses the Divine purpose of universal salvation, "that the world through him might be saved" (John 3:17). The Son involves the idea of Father, and however Nicodemus might be mystified by the teaching of the new birth, he could not fail to catch the

meaning of Jesus as to God and Himself. The whole tenor of the teaching is love. It is not strange that Nicodemus should have been captivated and convinced by this ardent Teacher, whose personality was as irresistible as His words, which opened a new spiritual horizon to the religious ruler versed in tradition and the intricate regulations of an ecclesiastical system that had overlaid the Scriptures with the commandments of men (Matt. 15:9; Mark 7:13). That the idea of love became germinant in Nicodemus' heart is evident not only from his attempt to defend Jesus at a crucial moment (John 7:50), but from the fact that he came after the crucifixion to help embalm the body, and place it in the new tomb where the crucified Lord was laid (John 19:39-41); forth from which He came in victory over death on the resurrection morning (John 20; Matt. 28:1-8; Mark 16:9; Luke 24:6).[1]

Thus far the teaching has revealed God as the all-loving Father. Jesus now adds another vital truth, teaching it in a most unusual place to a single pupil, and one whom the Twelve least expected to find, for the Jews had no dealings with the Samaritans, and this was a Samaritan and a woman! They marveled but did not venture to question (John 4:27). When Jesus, wearied, rests by Jacob's well near Sychar, while His pupils have gone away to get food, a woman comes to draw water and He asks for a drink, this leading to an interview and lesson. The idea of God as Father which He presents is wholly strange to the Samaritan woman, who knows only of the God of her fathers.

[1] Bible students differ as to whether this declaration belongs to the interview with Nicodemus, placing it at a later date in Jesus' ministry. It is taken here in the relation in which the Gospel puts it. Its revelation is not affected in any event, and "John 3:16" gives the keynote of the Gospel.

Then He seeks to enlighten her mind still further by explaining the meaning of true worship, transferring it from the familiar realm of time, form and place to that elusive one of spirit. Here is the scene, one of the most striking in the life of the Master and in all history, as Moffatt translates it:

"Sir," said the woman, "I see you are a prophet. Now our ancestors worshipped on this mountain, whereas you Jews declare the proper place for worship is at Jerusalem." "Woman," said Jesus, "believe me, the time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem. You are worshipping something you do not know; we are worshipping what we do know—for salvation comes from the Jews. But the time is coming, it has come already, when the real worshippers will worship the Father in spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and His worshippers must worship Him in Spirit and in reality" (John 4:4-16).

No wonder that the woman of Samaria failed to apprehend this profound truth, for has not the world, even that part of it which calls itself Christian, also failed largely to apprehend it, even to this day? How insistently still does the ritualistic and formalistic in our worship tend to obscure and supplant the plain teaching of Jesus as to the essential spiritual nature of worship, the free and untrammeled communication between the Heavenly Father and His earthly child. This does not imply that formal services and consecrated places of worship are disapproved by the Master. Indeed, His practice with regard to the synagogue (Luke 4:16 and elsewhere) and public worship bears witness to the contrary. It means that the spiritual reality

must be maintained and that the emphasis must be kept where it belongs, so that the soul of man may enjoy that "liberty wherewith Christ makes free." Jesus removed forever the traditional limitations of worship, making it as free as air, as natural as breathing, to the soul that has found its true relationship to God the Father. When the spirit of worship is present, God is there. He hears before we speak, if the thought and aspiration and desire are within us seeking utterance. When the spiritual is submerged in ritual and the freedom is cramped by form, our religion becomes a mechanism instead of a life, a habit instead of a reality. That worship is something quite distinct from mere verbal approach and lip-service Jesus makes clear in His answer to the scribes and Pharisees who complained that His disciples transgressed the tradition of the elders (Matt. 15:8-9).

In the Sermon on the Mount Jesus discloses certain attributes of God. Thus, in enjoining love to enemies He gives as the reason for such hitherto unheard of love and unselfishness, "that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, as your Father which is in heaven is perfect" (Matt. 5:45, 48). Impartial kindness, goodness, mercifulness—these are traits of the Divine character. "Be ye therefore merciful, even as your Father is merciful" (Luke 6:36). The lessons of God's providence, His care for His children which should expel all anxiety, are exquisitely set forth (Matt. 6:25-33). Equally plain is the teaching that entrance into the kingdom of heaven is conditioned on doing the will of God (Matt. 7:21).

The parables contain many lessons touching on the love, care and patient tenderness of God, His regard for the individual even down to the least important relations, and His unceasing yearning after His erring and wandering children. That matchless parable of the Prodigal Son will forever disclose the Father-heart of God to human kind, the ready forgiveness for the penitent, and the glad welcome to the Father's house (Luke 15:11-32). What multitudes of prodigals it has brought to themselves and then home!

The parable of the Lost Sheep answers that crucial question, "Does God love *me*?" Jesus says that He does, and draws the picture of the recovery of the lost sheep by the tender Shepherd, with the striking analogy of "the joy in heaven in the presence of the angels of God over one sinner that repenteth." "We can believe in such joy when God made the world," says Professor Glover, "but can we believe that there was the same joy in the presence of God yesterday when a coolie gave his heart to God? Jesus does. That is the central thing, it seems to me, in His teaching about God—that God cares for the individual to an extent far beyond anything we could think possible. If we can wrestle with that central thought and assimilate it, or as the old divine said, 'appropriate' it, make it our own, the rest of the Gospel is easy. But one can never manage it except with the help and in the company of Jesus." [2]

How could Jesus teach this infinite care of God for each of His children more forcibly? "Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye

[2] "The Jesus of History," p. 96.

are of more value than many sparrows" (Luke 12:6, 7). "Consider the lilies, God clothes them; how much more shall he clothe you, O ye of little faith? Your Father knoweth that ye have need of all these things" (Luke 12:27-30). What greater assurance could Jesus give? How could He bring God closer to us? By parable and precept He introduces us into the presence of a real Father with a heart full of love for us, and tries to make us comprehend that we too, like Himself, may have a living relation with the living God. He implores men to "Have faith in God" (Mark 11:22); "Be not afraid, only believe" (Mark 5:36).

But in the parables Jesus also teaches other attributes, such as justice and righteousness. Love is not true love that is not just, even as justice is not true justice that is not merciful. The parables show how the holy and just God must deal with those who place themselves out of harmony with His will. We see what happened to the foolish farmer, with his false philosophy of life which forgot God in the pride of his too many goods stored up (Luke 12:16-21). We note the fate that overtook the servant who misused the talents entrusted to him for service (Matt. 24:24); that befell those who made light of the invitation to the marriage feast for the king's son (Matt. 22:1-7); and those wicked husbandmen who beat and killed the servants and finally the son of the owner of the vineyard (Mark 12:1-12). Jesus makes it clear that those who deserve punishment shall not escape it, while emphasizing the fact that God does not desire that any should through their own wilful sin and disobedience bring upon themselves His righteous judgment; in His effort to prevent it even sending His own Son "to seek and to save that which was lost" (Luke 19:10).

In the teaching of Jesus the Fatherhood of God is individual, universal, unconditioned by race or nationality. God is Father to all His children, has created them with capacity to know and serve Him and enjoy His love and protecting care, and intends all to enter into the joy of full sonship. But while this is the Father's relation to His child, the child has something to do to complete the relationship. The child must share the Father's ideals, aims and spirit, since the relation is spiritual and ethical, not physical. As Dr. A. B. Bruce says, Jesus' teaching "concerned both sinners and saints, and was proclaimed to all on highway or in market place, irrespective of social or moral antecedents (Luke 15: 1, 2). But the Fatherhood of God, as announced by Jesus, while having reference to all, does not mean the same thing for all. God cannot, any more than earthly parents, be a Father to His prodigal children to the same effect as to sons who dwell in His house and regard Him with trust, reverence and love. The full benefit of Divine Fatherhood can only be experienced where there is a spiritual attitude and spiritual receptivity. The Father's will to bless may be frustrated by unbelief or alienation." This is fully illustrated in our earthly relationships. A father wishes his son to go to college and receive the advantages of liberal education. He provides all the means, but the son refuses. The father cannot compel the son to take the advantages or to educate himself. He is a son still, however disappointing and derelict. So with the Heavenly Father and His wilful children. Jesus shows that the unfilial conduct of the Prodigal Son did not destroy the fatherly relation and that love and forgiveness are ever ready for the penitent wanderer (Luke 15: 20-24). But Jesus makes spiritual

rebirth the condition of entrance into the sonship of the kingdom (John 3:3). He teaches in His own life what this sonship means to those who have close fellowship with God; and He makes the test of membership in the Divine family the doing of the Father's will (Matt. 12:50). Making plain the Father's love for all, He makes equally plain the special paternal providence exercised over those who have by faith and obedience become members of His new community, the kingdom He came to establish on earth. The disciples need have no anxiety about temporal affairs, the Heavenly Father will take care of such things. Theirs to care for the higher things of the spirit, the kingdom of God and His righteousness (Matt. 6:31, 33). Fatherly love and care—this is the persistent teaching of Jesus. And this revelation of the Fatherhood of God is a vital factor in the new revelation which Jesus made. This brings God immediately into our lives, as a Person and a reality. And as a recent writer says, "The interpretation of life begins in God, and its revelation ends in Him."

Here is the secret of Jesus, revealed in His teaching and life—awareness of the presence of the Father. He saw the divineness of the world as none other ever saw it, because of this consciousness. He revealed, not a God throned outside the world, with only a supernatural and spasmodic connection with His creatures, but a God both transcendent and immanent in nature and man—One ever present, working through His Son and Spirit, indwelling, abiding, with the purpose to save, enlighten, guide, uphold, and keep His children to the end in an ascending spiritual progress toward the full realization of the glory of sonship and heirship to the inheritance of light and life eternal. How noble and

inspiring this conception! And how unlike that which we obtain from any other source.

This is a vital point. The loving Father revealed by Jesus differs widely from the conception of a God of stern justice and wrath. The difference is one both of character and attitude. The one grows out of the Law, the legal aspect of Judaism; the other out of the sending of the only begotten Son in proof of the infinite love of the Father. The heathen conception of a vengeful deity who must constantly be appeased cannot be reconciled with that of Jesus; nor can that of many of the theologies that have regarded themselves as Christian. Between the idea of sovereignty as the primal characteristic of God and that of love there is a radical divergence. Since the primary idea of Jesus cannot be questioned in the light of His explicit teaching, with great joy we put first things first and seek to find for ourselves such absolute trust and rest as He had in the Father's love and care.

"What Jesus meant by the fatherly character of God," says Professor Evans, "was revealed by what He Himself did in His social relations. He was patient; He was long-suffering; He had compassion for the weak and the erring; He forgave the penitent; He healed the broken in heart; He rebuked sin; He loved even to the extent of suffering death rather than inflicting punishment. To have seen Jesus act and speak was to have had a chance to know what kind of God rules in human history. To have known Jesus was to have seen the Father-heart of God" (John 14:9).[3]

Passing in review the study thus far made of the teaching of Jesus concerning God, we find that we have reached a clear and new conception, in the light and

[3] Milton G. Evans, "What Jesus Taught," p. 69.

sublimity of which our souls may expand. This conception is instinct with love. The Father's heart is the center. God's love is not circumscribed; His Fatherhood is not limited. In love the world was created; in the atmosphere of divine love man has ever dwelt, however insensible he has proved to the fact, however slow to apprehend it. After the prodigal the Father's heart yearns, and every effort possible in consistency with the freedom of the individual will is made to win him back to the Father's side. And if at last the stubborn and wilful child refuses all influence and appeal, and brings upon himself the dreadful penalty due to the crowning guilt of rejecting the Father's persistent love, still the Father's heart sorrows over the self-destruction of the lost one. This is the God revealed by the Son who came to manifest the Father. This is the conception that inspires to loving and self-sacrificing service, to worship and devotion. This is the character of God that appeals to all that is noble and worthful in man. There is here no weakness, no minimizing of the qualities that are essential to holiness and righteousness, no sentimental effacement of the awfulness of sin and the just punishment of it, no failure to realize that the Father is also Lawgiver and Judge. But on the other hand there is no obscuring of the Father's love as the light that shines through all, and is forever luminous in the teaching of Jesus.

When we have considered the words of Jesus, we have by no means finished with His teaching. Much as we learn from what He said, we learn yet more from the way He lived. "We know God our Father in His Son," says Dr. Coffin; "every aspect of Jesus' character unveils for us an aspect of the character of the Lord of heaven and earth." As we company with

Him from the beginning of His unique ministry to its close, the deepest impression made upon us is His intimate association with His Father. He lives in the constant companionship of God. He delights in the beauties and glories of His Father's world, and in the manifold phases and possibilities disclosed in the daily lives of His Father's children. He does not talk about God as creator, nor use the many names with which the Old Testament made Him familiar. To Him the Father is the supreme reality in a real world. This is God's world and you cannot separate Him from it or from His children if you accept the life and teaching of Jesus. And as we see how naturally He talks and acts, as in the Father's sight, doing not "mine own will but always those things that please him" (John 8:29), through the contagion of contact with Him we become aware of that same Divine presence overshadowing our spirits, and realize with profound gratitude how near and living the Son has made the Father to us; more than that, inviting us to abide in the Divine association which means trust and peace and joy such as the world can neither give nor take away (John 14:23, 27; 15:11). "For God," says Paul, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. 4:6).

"O God, within us and above,
Close to us in the Christ we love,
Through Him, our only guide and way,
May heavenly life be ours to-day!"

Chapter Two

THE TEACHING OF JESUS CONCERNING HIMSELF

One touch upon His garment's fringe
Still heals the hurt of bitter years;
Before Him yet the demons cringe,
He gives the wine of joy for tears.

—*Margaret Sangster.*

Christ was the temple of God, because in Him God has most fully revealed Himself.—*Spinoza.*

Jesus is the personal fact of God in terms of human experience. The Gospel is constituted in His Personality. He did not preach His opinions, He preached Himself. It is who He was and what He did that gives Reality to Jesus. Jesus finds men, and men in Jesus find the Reality of the personal God.—*J. H. Chambers Macaulay.*

The time will never come when we shall not relish the study of this man. He is the way to God. It is impossible to become too familiar with the way. He is the express image of the Father's person. The more we study Him the richer is our knowledge of God. He has declared the Father. The more fully we understand Him the deeper we see into the heart of Deity.—*Charles E. Jefferson.*

Yes! He still lives, the divine Man and incarnate God, on the ever-fresh and self-authenticating records of the Gospels, in the unbroken history of nineteen centuries, and in the hearts and lives of the wisest and best of our race; and there He will live forever. His person and work are the Book of Life, which will never grow old. He is the glory of the past, the life of the present, the hope of the future.—*Philip Schaff.*

CHAPTER TWO

THE TEACHING OF JESUS CONCERNING HIMSELF

IN this day when so much discussion centers in and around the Person of Jesus Christ, we do well to turn to the original sources and let Him speak for Himself. To all statements which are made about Him, and to all questions that may be asked, we shall then be able to say, "Thus saith the Master." And we shall also have the satisfaction of having reached a sound and scriptural basis for definite conclusions in a matter of vital importance to ourselves. For it is not possible to exhaust that question of perennial interest with which Jesus put the tempting Pharisees to silence, "What think ye of Christ?" (Matt. 22:42).

In grouping this teaching of Jesus concerning Himself we shall also be continuing our study of His teaching concerning God, since at many points it is not possible to draw a distinct dividing line. The unique relationship between the Father and Son is too close for that. Nor can the self-witness of Jesus be limited to His words. His assumptions are not less striking than His assertions. His self-revelation is both direct and indirect, by word and attitude, by affirmation and character, by illustration and life. Without prejudging what is to come, we can say here that nowhere else in human history is there to be found such a record and revelation as that to which we now give our thought.

We shall confine our attention first to the sayings of Jesus, following as nearly as may be the order of the Gospel records. On the day after John the Baptist had borne witness to Jesus as the Lamb of God, and John and Andrew had spent some hours with Him (John 1:36-40), Jesus starts for Galilee, and finding Philip, says to him, "Follow me" (John 1:43). This was the first of those compelling calls to personal service which are inexplicable on ordinary grounds. That Jesus was at once recognized as different from ordinary men is shown by the fact that Andrew, when he found his brother Simon, said to him, "We have found the Messiah" (John 1:41); and by the similar statement of Philip to Nathanael, "We have found him of whom Moses and the prophets wrote in the law, Jesus of Nazareth, the son of Joseph" (John 1:45). And while Nathanael doubted whether any good thing could come out of Nazareth, yet when he had seen Jesus and heard himself characterized as "an Israelite, indeed, in whom there is no guile," he said, "Rabbi (Teacher), thou art the Son of God; thou art the King of Israel." To which Jesus makes His first astonishing affirmation concerning Himself, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:46-51). This designation, "Son of Man," here applied to Himself for the first time, is a favorite with Jesus.[1]

We next see Jesus in the Temple at Jerusalem, assuming a remarkable proprietorship in "My Father's house" as He scourges the traders out (John 2:14-16), and uttering the saying about destroying and

[1] For a scholarly treatment of the significance of the terms Son of Man and Son of God, as used by and applied to Jesus, see "Studies in the Inner Life of Jesus," by Principal A. E. Garvie, p. 304 ff.

rebuilding the Temple that was scoffed at by the Jews and only recalled and understood by His disciples after His resurrection (John 2: 19-22). It was inevitable that He should have been an enigma and a paradox; nor has He ceased to be that to multitudes to-day as in all past days since He came.

It is to Nicodemus that Jesus first opens the gospel of regeneration and salvation, with Himself as the central figure. Whether the interview ended with the declaration concerning the Son of Man (John 3: 13), or continued through to verse 21, Nicodemus had a revelation of the change that must come to his Pharisaic party and to all who would see the kingdom of God. The passage in John's Gospel which follows (3: 14-21), containing the verse known as the "little Bible" (John 3: 16), coupling in Himself the names "Son of Man" and "Son of God," is one of the most wonderful in the Gospels, and should be carefully studied. Using an incident in the history of His people that every hearer would instantly appreciate and understand, Jesus here explicitly declares that He is the Son of Man; that He must be lifted up, as Moses lifted up the serpent in the wilderness, in order that whosoever believeth may in Him have eternal life; that God so loved the world that He gave His only begotten Son to open the gates of eternal life to whosoever believeth; that God sent not His Son to judge the world but to save it. (World redemption to be wrought through Him.) "Never man so spake." Unless it is more than man that speaks, the words are such as would naturally lead His family to seek to lay restraining hold on Him, saying, "He is beside himself" (Mark 3: 21), or "He is out of his mind."

Not less notable is the acknowledgment to the woman

of Samaria of His Messiahship, a fact which for His own reason He wished to keep in the background, and which now was disclosed to the woman alone. It was when she said, "I know that Messiah cometh; when he is come, he will declare unto us all things," that "Jesus saith unto her, I that speak unto thee am he" (John 4:26). When His disciples came back from the city with food and pressed Him to eat, He said, "I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me and to accomplish his work" (John 4:32-34). Not yet able to comprehend spiritual things, they simply wondered whether anybody had brought Him anything to eat.

Mark the assumption of divine power in that word to the nobleman who besought Him to come to Capernaum to save his child: "Go thy way; thy son liveth" (John 4:50), accompanied as it was by the exercise of the same miraculous power which made His ministry one of healing, with its "signs" reaching even to the raising of the dead. In His home town of Nazareth, entering into the synagogue on the Sabbath day, as His custom was, He opens the Roll to the place where the prophet Isaiah foretells the anointing of one who shall fulfill the predictions concerning the Messiah, and in words of grace which cause wonder declares, "This scripture has this day been fulfilled in your ears" (Luke 4:18-21). But they ask, "Is not this Joseph's son?" and because of His classing Himself as a prophet and teaching unpalatable truths they cast Him out of the city.

Then comes the case of the palsied man, and the charge of blasphemy against Jesus because He claims the power to forgive sins. "Who can forgive sins but God alone?" Very well, says Jesus, "whether is it

easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch and go to thy house" (Mark 2:7-9). There was no answer to this. They were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day (Mark 2:12; Luke 5:20-26). The scribes and Pharisees were right in their idea that only God can forgive sins. If Jesus then had this power, there is but one fair inference from His words.

One of the most remarkable of the declarations which Jesus made concerning Himself and His relation to God followed upon the healing of the lame man at the pool. The Jews persecuted Him because He did these things on the Sabbath. Jesus answered them, as Moffatt translates it, "As my Father has continued working to this hour, so I work too." "But this only made the Jews the more eager to kill Him, because he not merely broke the sabbath but actually spoke of God as his own Father, thereby making himself equal to God" (John 5:1-18). The remaining verses of this fifth chapter, together with John 7:15-24, must be given due weight by those who are desirous to learn from His own lips the claims that Jesus makes for Himself. Turn to the Gospel and endeavor to realize the stupendous character of this utterance. Here we have the unqualified assertion that the Son can do nothing of His own accord but what He sees the Father doing, and then He does the same (ver. 19); that the Father loves the Son and shows Him all He is doing, and will show Him still greater deeds, to make you wonder: for as the Father raises the dead and

makes them live, so the Son makes any one live whom He chooses (ver. 21, 22); that the Father judges no one but has committed all judgment to the Son, that all men may honour the Son even as they honour the Father: and he who does not honour the Son does not honour the Father who sent Him (ver. 23); that he who "listens to my word and believes Him who sent me has eternal life" and will incur no sentence of judgment (ver. 24); that the time is coming, has come, when the dead will listen to the voice of the Son of God and live: for as the Father has life in Himself, so too he has granted the Son to have life in Himself, and to have authority to act as judge, since He is the Son of man (ver. 27); that a judgment time is coming for all, when the doers of good shall be raised to life and the doers of evil be raised for the sentence of judgment (ver. 28-29); that "I can do nothing of my own accord; I pass judgment on men as I am taught by God, and my judgment is just because my aim is not my own will but the will of him who sent me" (ver. 30); that His "works" are His testimony that the Father has sent Him, and that the Father has also borne testimony to Him, but this they have not known because they do not believe Him whom He sent, refusing to come to Him for life while imagining they possess eternal life in the Scriptures which testify of Him (ver. 36-40); that "Here am I, come in the name of my Father, and you will not accept me" (ver. 43); that "if you had believed Moses you would have believed me, for he wrote of me; but if you do not believe what he wrote, how will you ever believe what I say?" (ver. 46-47).

Then, when the amazed Jews asked, "How can this uneducated fellow manage to read?" Jesus replied, "My teaching is not my own but his who sent me;

any one who chooses to do his will, shall understand whether my teaching comes from God or whether I am talking on my own authority" (7:15-17; *M.*). Here Jesus definitely ascribes the source of His teaching and authority to the Father, from whom and for whom He has come to bring the Divine message and the gift of life eternal. We have given this detailed analysis in order that the startling significance of the statements may be impressed upon our minds as our conclusions from the study are being formed.

Going through the cornfields, Jesus tells the Pharisees, sticklers for the traditional Sabbath laws, that "the Son of man is lord of the sabbath" (Matt. 12:8; Mark 2:28; Luke 6:5); in other words, His own lawmaker, a "greater than the temple" (Matt. 12:6). All through the Sermon on the Mount He speaks with the voice of absolute authority—"I say unto you"—meaningless if He were not what He claimed to be. In giving His test, "By their fruits ye shall know them," Jesus assumes the power of admission to or exclusion from the kingdom of heaven (Matt. 7:20-21). In His message to John, who is in prison, the things which He tells John's disciples to describe to their master are those which demand supernatural power (Matt. 11:2-6), and which would be proof to John that Jesus was "He that should come."

To the crowds that followed Him across the lake to Capernaum, after their miraculous feeding, and who asked what they must do to work the works of God, Jesus said, "This is the work of God, that ye believe on him whom he sent" (John 6:24-29). And when they asked a "sign," that they might believe, citing the fact that their fathers ate manna in the desert, Jesus answered with strange words. He said that His

Father gave the true bread from heaven, and that the bread of God is He who came down from heaven and giveth life to the world. And when they said, "Lord, evermore give us this bread," He declared, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will who sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

What followed was natural. The Jews murmured at Him for saying He was the bread which came down from heaven. They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it that he saith, I came down from heaven?" Then Jesus told them to stop murmuring, and repeated His declarations. "No man can come to me," He said, "except the Father who hath sent me draw him; every man that hath learned of the Father cometh unto me; not that any man hath seen the Father, save he who is of God, he hath seen the Father; he that believeth on me hath everlasting life; I am that bread of life . . . the living bread which came down from heaven, that a man may eat thereof, and not die; the bread that I will give is my flesh, which I will give for the life of the world." And when the Jews strove among themselves over these mystifying words, Jesus followed them with others, harder yet to understand: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life. . . . As the

living Father hath sent me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever" (John 6:30-58).

This he said as he taught in the synagogue at Capernaum; and many of his disciples, on hearing it, said, "This is hard to take in! Who can listen to talk like this?" Jesus, inwardly conscious that his disciples were murmuring at it, said to them, "So this upsets you? Then what if you were to see the Son of man ascending to where he formerly existed? What gives life is the Spirit: flesh is of no avail at all. The words I have uttered to you are spirit and life." After that many of his disciples drew back and would not associate with him any longer. So Jesus said to the Twelve, "You do not want to go, too?" Simon Peter answered him, "Lord, whom are we to go to? You have the words of eternal life, and we believe, we are certain, that you are the holy One of God" (John 6:60-63, 66-69; *M.*). Compare the record of this wonderful self-revelation in the Authorized and Revised versions, and let us try to comprehend these claims—these hard sayings which take us into the realm of mysticism, and which could be uttered by none save one who declared Himself to be the Son of God, whose life and works bore witness to His truth and power.

When with the Twelve in Cæsarea-Philippi, Jesus makes to them the first definite acknowledgment of His Messiahship, in response to Simon Peter's answer, "Thou art the Christ, the Son of the living God," saying, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:13-17). He still bids them, however, to tell this to no man, and begins to

teach them of the fate which He must undergo (Matt. 16:21). After the transfiguration He charges Peter and James and John to tell no man what they had seen, "save when the Son of man should have risen again from the dead" (Mark 9:9), plainly foretelling what He foresaw. He repeated this as they abode in Galilee, but they understood not His saying, and they were afraid to ask Him about it (Luke 9:44-45; Matt. 17:22-23).

Teaching openly in the Temple, at the Feast of Tabernacles, Jesus declares: "I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me" (John 7:28-29). Many of the multitude believed on Him and the Pharisees sent officers to take Him. Jesus therefore said, "Yet a little while I am with you, and I go unto him that sent me" (John 7:33). Note the constant recurrence of this phrase," him that sent me." Speaking unto the Pharisees again, Jesus proclaims Himself to be "the light of the world"; and when they accused Him of bearing witness of Himself which was not true, He said, "I am not alone, but I and the Father that sent me. . . . If ye knew me, ye would know my Father also" (John 8:12, 19). And after further statements regarding their peril of dying in their sins because of disbelief in Him, He said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone" (John 8:28-30).

The remaining verses of this eighth chapter of John's Gospel are of the same remarkable character, containing sayings that we cannot imagine coming from

other lips than our Lord's. Speaking to Jews who had believed His recent words, He makes assertions like these: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free;" which leads to a discussion by men who pride themselves upon being Abraham's seed and never yet in bondage. "If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me." "Which of you convicteth me of sin?" "I honour my Father and ye dishonour me." "It is my Father that glorifieth me; of whom ye say that he is your God; and ye have not known him: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it and was glad." And when the Jews said, as they picked up stones to throw at Him, "Thou art not fifty years old, and Abraham hath seen thee?" Jesus said, "Truly, truly, I say unto you, Before Abraham was born, I am" (John 8:31-50).

"Once again, O Man of Wonder,
Let Thy voice be heard!
Speak as with a voice of thunder;
Drive the false Thy roof from under,
Teach Thy priests Thy word."

After the Seventy returned from their missionary tour and made their glad report, Jesus "thrilled with joy at that hour in the Holy Spirit," and offered a prayer of praise to the "Father, Lord of heaven and earth"; then turning to the disciples, made one of the most astounding of all His claims. The words are the same in Matthew and Luke: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any one know

the Father, save the Son, and he to whomsoever the Son willeth (or chooseth) to reveal him" (Matt. 11:27; Luke 10:22).

Speaking privately to the Twelve He said, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 18:31). Then He foretells exactly what is to happen, but they do not get His meaning, not being able to see their Master, the Messiah, in any rôle but that of conquering King, whose glory is to be revealed as He comes with His legions to break the power of Rome and set up once more the throne of David.

Another remarkable incident occurs in connection with the healing of the man born blind—a story told dramatically in the ninth chapter of John. After the Pharisees had closed their interview with the man, whose unanswerable statement was that whereas he was blind, now he could see, they expelled him for presumption in assuming to teach them. Jesus heard they had expelled him, and on meeting him said, "Dost thou believe on the Son of God?" "Who is he, Lord, that I might believe on him?" And Jesus said unto him, "Thou hast both seen him, and he it is that talketh with thee." And he said, "Lord, I believe;" and he worshipped him (John 9:35-38). Then Jesus uttered one of His enigmatical sayings: "It is for judgment that I have come into this world, to make the sightless see, to make the seeing blind." The Pharisees asked if they were blind, receiving another enigma in reply. Then again they were divided over His words. A number of them said, "He is mad. Why listen to him?" Others said, "These are not a madman's words. Can a madman open the eyes of the

blind?" (Matt. 10: 19-21). So it has gone on through the centuries, many men of many minds and interpretations "divided over his words"; many of them illustrating the truth of Jesus' answer to the Pharisees, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John 9: 41).

In the parable of the Good Shepherd there are more of the sayings which are only explicable on the basis of a speaker consciously clothed with Divine authority and power. For example: "I know mine own, and mine own know me, even as the Father knoweth me and I know the Father; and I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (John 10: 1-18).

This was at Jerusalem during the feast of dedication; it was winter, and Jesus was walking in the Temple, in the portico of Solomon. So the Jews gathered round Him and asked, "How long are you going to keep us in suspense? If you are the Christ, tell us plainly." Jesus replied, "I have told you, but you do not believe; the works that I do in the name of my Father testify to me, but you do not believe because you do not belong to my sheep. My sheep listen to my voice, and I know them and they follow me; and I give them eternal life; they will never perish, and no one will snatch them out of my hand. My Father who gave me them is greater than all, and no one can snatch them out of my Father's hand. *I and my Father are one.*" Then the Jews took up stones again to stone Him, and when He asked for which of the many good works He had shown them

from the Father they stoned Him, they retorted, "We mean to stone you, not for a good work, but for blasphemy, because you, a mere man, make yourself God." They had no doubt what His words had meant. Jesus, with an appeal to their law, answered, "Do you mean to tell me, whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, I am the Son of God? If I am not doing the works of my Father, do not believe me; but if I am, then believe the works, though you will not believe me—that you may learn and understand that the Father is in me and I am in the Father." Once more they tried to arrest Him, but He escaped their hands and went across Jordan, back to the spot where John had baptized at first. And many came and believed on Him, saying, "All things that John spake of this man were true" (John 10:2-42). It is necessary to take this whole passage, in order to realize what Jesus is teaching concerning Himself, at the peril of His life.

As the end is approaching, Jesus tells His disciples that "the hour has come for the Son of man to be glorified" (John 12:23). Moffatt's translation gives new meaning to the words of Jesus in the verses which follow (27, 28). *" 'My soul is now disquieted.* What am I to say, "Father, save me from this hour"? Nay, it is something else that has brought me to this hour: I will say, "Father, glorify thy name." ' Then came a voice from heaven, 'I have glorified it, and I will glorify it again.' " Compare this with the Authorized Version and see what a different meaning a question mark can make. Then follows that marvelous declaration, "But I, when I am lifted from the earth, will draw all men unto myself." This he said, signifying what kind of death he was to die. The people answered, "We have

learned from the Law that the Christ is to remain forever; what do you mean by saying that the Son of man must be lifted up? Who is this Son of man?" (John 12:32-34). Instead of a direct answer, Jesus said to them, "The Light will shine among you for a little longer yet. . . . While you have the Light, believe in the Light, that you may be sons of the Light." And Jesus cried aloud, "He who believes in me believes not in me but in him who sent me, and he who beholds me beholds him who sent me. I have come as light into the world, that no one who believes in me may remain in the dark. If any one hears my words and does not keep them, it is not I who judge him; for I have not come to judge the world but to save the world. He who rejects me and will not receive my words has indeed a judge; the word that I have spoken will judge him on the last day, for I have not spoken of my own accord—the Father who sent me, he it was who ordered me what to say and what to speak. And I know his orders mean eternal life. Therefore when I speak, I speak as the Father has told me." With these words Jesus went away and hid from them (John 12:35, 36; 44-50). But for all His miracles they did not believe on Him, though a number of the authorities (chief rulers) believed but would not confess it for fear the Pharisees would put them out of the synagogue; for they preferred the approval of men to the approval of God (John 12:37-43; *M.*).

Jesus identifies Himself as the manifestation and representative, the Son as the "express image" of the Father, in the words, "He who beholds me beholds him who sent me" (John 12:45). This saying should be taken with the words spoken to Thomas and Philip in that last memorable interview before the betrayal.

When Thomas asks, "How know we the way?" Jesus answers, "I am the way, the truth, and the life: no one cometh unto the Father but by (or through) me. If ye had known me, ye would have known my Father also: from henceforth ye know him and have seen him." Philip says, "Lord, show us the Father, and it sufficeth us." Jesus says, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else, believe me for the very works' sake" (John 14: 5-11). And in the tender address that follows Jesus repeats this idea of the indwelling spirit and power of the Father again and again. It underlies and guarantees all the pronouncements and promises of that wonderful hour, in which He said, "I came out from the Father, and am come into the world: again, I leave the world and go to the Father" (John 16: 28). "I will not leave you comfortless: I will come to you." "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14: 18, 20). This is the first promise of the inclusion of the disciples with Himself and the Father in a spiritual unity made possible by the Father's love for those who love and keep the words of the Son (John 14: 21, 23).

We cannot fail to note the clear distinction which Jesus makes between the Father and Himself, the Son. While He claims His unique relationship and assumes its prerogatives reverently and modestly, He freely admits His limitations and confesses Himself inferior

to the Father in power, knowledge and character. He says to His disciples, "If ye loved me, ye would rejoice because I said, I go unto the Father, for the Father is greater than I" (John 14:28). "I can of myself do nothing, as I hear I judge" (John 5:30). It is the Father, who sent Him, to whose will He is ever submissive; whose works He came to perform and who does "mighty works" through Him; whose words He speaks as He is taught; with whom He communes in prayer, and from whom He draws the spiritual strength which sustains Him in the world enterprise He has been sent and commissioned to establish. "I do always those things that please him"—what a story that tells of the perfect life of a loving and reverent Son! Confessing ignorance, He says concerning His return that "of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Principal Garvie says, "It is of no common grace for a teacher to plead lack of knowledge before those who are learning of Him." Jesus' answer to the rich young ruler, "Why callest thou me good? None is good save One, even God" (Mark 8:18), is the mark not of a false humility or of moral imperfection, but of a keen consciousness, while under the stress of an unfinished and unparalleled task, of the Father's glorious perfection, and of His own absolute dependence upon that Father's unchanging love and power. But while Jesus thus always distinguishes Himself from God the Father, He positively identifies Himself with the Son of God. "Abba, Father, all things are possible unto thee; take away this cup from me: yet, not what I will, but what thou wilt" (Mark 14:36).

In the intercessory prayer Jesus says: "Father, the hour has now come; glorify thy Son that thy Son

may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even Jesus Christ" (John 17:1-3). To Peter, after the arrest in the Garden, He says, "The cup which the Father has given me, shall I not drink it?" (John 18:11). When the high priest asks Him, "Art thou the Christ, the Son of the Blessed?" Jesus says, "I am" (Mark 14:61-62). Matthew and Luke give His answer, "Thou hast said" (Matt. 26:64; Luke 22:70). All add the prediction, "Ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven;" the declaration either of "a truly divine man or a mad blasphemer," which caused the high priest to tear his dress and cry out blasphemy, and the elders and council to pronounce His doom and spit in His face and buffet Him, crying, "Prophesy to us, you Christ! tell us who struck you!" (Matt. 26:65-68). When Pilate asks Him if He is King of the Jews, the answer is the same, "Thou sayest" (Matt. 27:11; Mark 15:2; Luke 23:3). What Pilate understood is shown by the inscription which He had placed over the cross, "Jesus of Nazareth, the King of the Jews" (John 19:19).

The scoffers who passed by, as Jesus hung upon the cross, bore their witness to His claims, for they said, "Save thyself: if thou art the Son of God, come down from the cross." And the chief priests, with the scribes and elders, added theirs unwittingly when they cried in mockery, "He saved others, but he cannot save himself! He the 'King of Israel'! Let him come down from the cross and we will believe in him! His trust is in God! Let God deliver him now if he cares for

him! He said he was the Son of God!" (Matt. 27: 41-43 *M.*). In what absolute contrast the words spoken by Jesus in His dying agony, "Father, forgive them; for they know not what they do;" "Father, into thy hands I commit my spirit" (Luke 23: 46); and with these words He expired.

After the resurrection, Jesus appeared to Mary and said, "Touch me not; for I have not ascended yet to the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God" (John 20: 17). Entering and standing among the disciples, who at first in affright supposed they beheld a spirit, He spoke peace to them, showed them His hands and feet, and said, "As the Father hath sent me, so send I you," and breathed on them, saying, "Receive ye the Holy Spirit." Later He convinced Thomas, who had doubted, but who now witnessed, "My Lord and my God!" (John 20: 26-29). Then Jesus came to the eleven at the place He had appointed in Galilee and said, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 26-30). And just before His parting blessing and ascension, He opened their minds that they might understand the Scriptures: that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. "Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in

the city, until ye be clothed with power from on high." And they worshipped him and returned to Jerusalem with great joy (Luke 24:45-52).

Thus we have gathered from the Gospel records the sayings of Jesus concerning Himself and God. Their cumulative effect is most impressive. We have now to consider those amazing assertions which derive their importance and value from His assumption that He was the Son of God, sent by the Father into the world with a unique commission to reveal God and redeem men. Without such Divine authority and power vested in Him, such utterances would be regarded as those of an insane man or a pretentious deceiver, making mockery of human needs, hopes and aspirations.

Take for example that invitation and promise which have probably been as often on human lips as any other words of Scripture, bringing an infinite sense of refreshment and comfort to the countless souls worn with the heat and burden of the day:

"Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30).

Only He who could truthfully make such claims as we have been considering could speak such words as these. And human experience in all the generations since has proved them true, with a verdict of such range and sweep as cannot be explained away or evaded. Or take these further examples from Jesus' lips:

Whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it.

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

He that hateth me hateth my Father also.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

I am come that they might have life, and that they might have it abundantly.

Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him also will I deny before my Father who is in heaven.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

He that does not take up his cross and follow me is not worthy of me.

If any man will be my disciple, let him deny himself, take up his cross, and follow me.

I am the door. By me if any man enter in he shall be saved.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become a well of water springing up unto eternal life.

Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

No man can come unto me, except it be given him of the Father.

For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his works.

The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

If any one is athirst, let him come to me and drink; he who believes in me—out of his body, as scripture says, streams of living water will flow. (Moffatt's translation.)

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Truly, truly, I say unto you, If a man keep my word he shall never see death.

Be ye also ready: for in an hour that ye think not the Son of man cometh.

Jesus said unto him (Bartimeus), Receive thy sight: thy faith hath made thee whole.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

Be not ye called Rabbi: for one is your Teacher, and all ye are brothers. Neither be ye called masters: for one is your Master, even Christ. He who is greatest among you must be your servant.

Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels.

Except ye turn and become as little children, ye shall in no wise enter into the kingdom of God.

Whosoever shall receive this little child in my name receiveth me; and whosoever shall receive me receiveth him that sent me.

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. But he that endureth to the end shall be saved.

The declarations of the Sermon on the Mount, with their "I say unto you," belong in the same category. "These are the most astounding and transcendent pretensions," says Dr. Schaff, "ever set up by any human being. . . . He makes them with perfect ease, freedom and composure, as a native prince would speak of the attributes and scenes of royalty at his father's court. He never apologizes or explains; He sets them forth as self-evident truths, which need only to be stated to challenge the belief and submission of mankind. Now, suppose a purely human teacher, however great and good; suppose a Moses or Elijah, a John the Baptist, an Apostle Paul or John—not to speak of any uninspired teacher . . . to say: 'I am the Light of the World;' 'I am the Way, the Truth, and the Life;' 'I and the Father are one;' and to call upon all men, 'Come unto me;' 'Follow me,' that you may find 'life' and 'peace,' which cannot be found elsewhere: would it not create a universal feeling of pity or indignation? No human being on earth could set up the least of these pretensions without being set down at once as a madman or blasphemer. But from the mouth of Christ they seem perfectly natural." [2]

Again we must say, "Never man so spake." But speaking is not all. As we have seen, the words and works of Jesus cannot be separated. Hence we must take His miracles into account, since these also bear witness concerning Himself, and may be regarded as His teaching in action. He does not use the word "miracles," but speaks of His deeds as "signs," "powers" or "works," once only as "wonders" (John 4: 48). The Gospel narratives show how profoundly they impressed His divine character upon the people,

[2] "The Person of Christ," by Philip Schaff, p. 87.

who asked, "What wisdom is this that is given unto him, that even such mighty works are wrought by his hands?" (Mark 6:2). As the Great Physician He was able to relieve genuine need and suffering. He refused to perform "signs" on demand as credentials of His mission or authority, telling the questioning scribes and Pharisees that a wicked and adulterous generation should have no sign but that of the prophet Jonah (Matt. 12:38-39). But He was ever responsive to the appeals for compassion and help. Some of the most beautiful pictures we have of the Master are those which reveal Him in His healing works. His fame was spread through all the region by the "beginning of miracles" at the wedding feast, which "manifested his glory and led his disciples to believe on him" (John 2:11); by the healing of the nobleman's son by a word, spoken at a distance (John 4:48-50); and by the casting out of the unclean spirit which recognized Him as the Holy One from God (Luke 4:31-37). Then Luke gives this charming eventide picture at Capernaum:

> "And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ" (4:40-41).

Thus on this as on many other occasions the evil spirits bore their unwilling testimony. Matthew and Mark also give the same story, Mark adding that all the city was gathered together at the door (1:32-34), and Matthew seeing the fulfilment of prophecy (8:17). The healing of the leper added to the reports, and great

crowds came together to hear and be healed of their infirmities (Luke 5:15), forcing Jesus to withdraw into desert places for a time. Then He made a tour of Galilee, teaching and preaching, and healing all manner of disease and sickness; so that all Syria heard of Him and they brought unto Him all that were sick, possessed of demons, epileptic and palsied, and He healed them. Multitudes, too, came from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan (Matt. 4:23-25). Luke says "they that were troubled with unclean spirits were healed; and all the multitude sought to touch him: for power came forth from him and healed them all" (6:18-19). And as a further record, Mark gives this graphic portrayal:

"And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard that he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole" (Mark 6:54-56).

Many other passages tell of this sympathetic ministry. The strand of miracle indeed runs through the whole Gospel story. Aside from the indirect references to miraculous action the records contain thirty-five accounts of signs or miracles wrought by Jesus. Five of these belong to the "nature" miracles—the changing of water into wine, the feeding of the multitudes, stilling the tempest, walking on the water, and the withering of the fig-tree. Three record the raising of the dead to life, and the other thirty-two have to do with salvaging bodies damaged by disease and infirmities or

possessed by demons. Yet in spite of the fact that these miracles form so large a part of the recorded activities of Jesus, He was always the Teacher and not merely the Healer. With the healing the teaching was in many instances inextricably interwoven: as in the case of the man with the withered hand (Matt. 12:9-13; Mark 3:1-5; Luke 6:6-10); the man born blind (John 9); the raising of Lazarus (John 11:1-44); and the sick man at the pool (John 5:1-16). It is not our concern here to follow the records in detail, or to consider the purpose of the miracles in Jesus' plan. Our interest lies in the bearing which the miracles have as a living part of the teaching of Jesus concerning Himself—"declarations in deeds to match His words." The effect of them was not only to serve human need as it reached and touched the Master's heart, and to show forth the Divine compassion, but to secure Him the widest hearing for the message of the Kingdom. What He sought was not belief in His power to do Signs, but belief in Him and His Father who sent Him. His own thought of what His "mighty works"—to use His own phrase—ought to have accomplished is shown in the woes He pronounced upon Chorazin, Bethsaida and Capernaum, wherein most of His miracles were done, because they repented not: "Woe to you, Chorazin! Woe to you, Bethsaida! Had the mighty works done in you been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:20-22).

These "mighty works" bring their incontestable proof that Jesus possessed and exercised as the Son of God the power to perform Signs, even to the control of the forces of nature and the raising from the dead, as a part of that "all power" which He declared the Father

had given Him (Matt. 28:18); and that the infinite resources of the Father were at His disposal, to be used in His discretion for the highest welfare of humanity. In the miracles faith was the condition which seemed most requisite, and which He sought to inspire: faith in Himself and in the love and power of the Father. (See Matt. 15:28; Mark 9:23-24; Mark 10:52; Luke 8:48). In one instance it is said that for lack of faith on the part of His fellow townsfolk, He could do no mighty work there (Mark 6:5). And when He had stilled the storm, it was lack of faith in the Father's care for which He chided the disciples: "How is it that ye have no faith?" (Mark 4:40). For the most part, however, His purpose to call forth faith was accomplished. Even those naturally opposed to Him were overcome by His "works" of mercy. When He was teaching in the Temple, declaring, "I am not come of myself, but he that sent me is true," the record says many believed on Him, and they said, "When the Christ shall come, will he do more signs than this man?" (John 7:31). John the Evangelist gives us the reason why he included the seven Signs which he selected for his Gospel: "And many other signs truly did Jesus . . . which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (20:30-31).

But whether the miracles impress us most by their proofs of the compassion of a Great Heart, or of a purpose to bring men to a real faith in God and His love, they do the one thing that is of supreme importance—they reveal Jesus ever more clearly as the greatest of all miracles. "He shows Himself," says Dr.

D. S. Cairns, "Lord of the destroying powers of nature, Lord of the famine and the storm, of diseases of body and mind, and even over the power of the grave." "It would be the greatest miracle indeed," says Dr. Philip Schaff, "if He, who is a miracle Himself, should have performed no miracle." No wonder He performed can match the wonder of His life; no physical power He exercised can equal the moral power of His character; no bodily healing can compare with His spiritual influence upon the lives of men. "Never man so spake," never man so wrought, never man so lived. When we can explain the miracle of Jesus we shall have little trouble with other signs of miraculous power.

In the opinion of a recent writer, the miracles were "normal to Jesus: they were part of the way in which He expressed Himself; an inevitable outcome of His personality, irrepressible acts of help and love. He could not stand indifferent or impotent in face of sorrow, or need, or suffering." He calls attention to the fact that Jesus rarely laid much stress on Signs, and says: "He came not as a worker of miracles but as a Teacher who sought to communicate Himself to His scholars and so to reveal to them the Father. And the miracles were an essential part of this teaching, 'the translation of His gospel into life.' They are the signs of His character as well as of His power, they declare His nature as truly as His mission." [3] It is certain that they convinced the people of His time that He was possessed of superhuman power and was at least worthy to rank with the greatest of the prophets (Matt. 16:14; 21:9-11).

[3] G. R. H. Shafto, "The Wonders of the Kingdom," p. 181. To readers who wish a concise and fresh study of the miracles in detail, in the light of recent knowledge, this volume, just published, is commended.

When to His words and works we have added the life of Jesus—His attitude and activities as "He went about doing good," His entire submission to the Father's will, His unfaltering consecration to His mission, even to the self-sacrificing finish on the cross—we are prepared to review and summarize His teaching concerning Himself.

Consider first His direct and personal claims. He declares that He came forth from the Father, with Whom He had previously existed; that God so loved the world that He sent Him, His only begotten Son, to save it, not to condemn it; that He alone has seen the Father, that He knows the Father, and that no one else can know the Father unless the Son chooses to reveal Him; that He has life in Himself even as the Father has; that all authority has been given Him by the Father; that no one can come to the Father except through Him; that as the Father raiseth the dead to life, so the Son raiseth whom He will; that He speaks as He is taught of the Father who sent Him; that He does not His own will but the will of the Father; that He and the Father are one; that He does the works of His Father; that He has the power of life and death, of admission or rejection into the Kingdom of heaven; that He has power to forgive sins; that what He sees the Father do, He does also; that He the Son of Man is lord of the Sabbath, greater than Moses or the Temple; that He is the bread of eternal life and the door to salvation; that He has power to lay down His life and power to take it up again; that whosoever believes in Him will have eternal life; but that they who believe not shall not see life; and that all judgment has been committed unto Him by the Father.

These are colossal claims, but they are not all.

Strongly asserting His humanity, calling Himself the Son of Man about eighty times in the Gospels, with its Messianic and other implications, Jesus equally asserts His divinity by calling Himself the Son of God, a name by which the disciples also address Him, accompanying the appellation in one instance by worshipping Him (Matt. 14:33); while by this name even the demons recognize His divine character. Thus He assumes a unique relationship to man and God. The ideal, universal, absolute representative of humanity, He is also the Son sent by the Father to reveal both Father and Son to the world. He announces without hesitation truths hard to believe. "If ye believe not that I am he, ye shall die in your sins" (John 8:24), He says to the Pharisees who charge Him with bearing false witness of Himself. He says He is from above, and constantly speaks of Himself as sent from God. When the time has come, He openly admits that He is the Christ, or Messiah, of whom Moses and the prophets wrote, and finally permits a public entry in Jerusalem in His honor, the multitudes hailing Him: "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord" (Matt. 21:8-9). He appoints the Twelve to the new spiritual Kingdom which He came to found, even as the Father has appointed it to Him as its lawgiver and head (Luke 22:29, 30). Then in His parting word to His disciples He makes that majestic claim of universal authority, asserting that all power has been given unto Him in heaven and on earth, and as He bids them go and teach all nations He gives the solemn promise of His presence all the days even unto the end of the world (Matt. 28:18-20).

And in these words, says Dr. Hanna, Jesus "an-

nounced in the simplest and least ostentatious way the most original, the broadest, the sublimest enterprise that ever human beings have been called upon to accomplish." It would be indeed hopeless but for that "all authority" of the living Christ and the promise of His daily presence until its completion.

The teaching of Jesus concerning Himself includes His death on the cross, for that He plainly predicted and understood. When He took the title Son of Man He knew its origin, and as His consciousness of His Messianic mission grew upon Him He realized that only by drinking the cup to its bitter dregs could He accomplish the Father's will and the redemptive work He was sent to do. The cross was His supreme revelation of the inmost heart of God. Therefore it is proper to add to the volume of testimony all that has resulted from that tragedy of Calvary and the Saviour's daring declaration, "I, if I be lifted up from the earth, will draw all men unto me." But all the results can never be known until the final records are made up. What we do know is that the Man of Calvary is the most majestic figure in the world to-day.

Having thus studied the Gospel records, we come again to the question, "What think ye of Christ?" What shall we say of His own witness? We have searched the Scriptures which tell His life story. We have heard strange words from His lips, and witnessed "mighty works" performed, according to His own word, by His Father through Him. With those who gathered about Him in Galilee and Judea we can ask, "Whence hath this man these things?" We have been walking in high places and with the Son of the Highest. We have felt the touch of a Personality such as the world never saw save in this solitary instance—a Per-

sonality that has exerted an unparalleled influence through more than nineteen centuries, and that is more vivid, inspiring and vitalizing in our time than ever before. "It is when Jesus speaks of Himself that we catch a note original in the music of the world," says Professor Robertson, and we have been listening to that note. In the earthly life of Jesus we have seen the human life of God, to borrow a sentence from Dr. James A. Francis. We have discovered that while the Gospels give different shadings, they all picture the same imperial Person, the Son of Man and Son of God, superlatively human and superlatively divine, who brings to us in His words, works and life a revelation and certainty of God as a Father who is love, who cares for all His children, in whom we can find joy, peace and rest—to whom His Son is the Way.

It is in the line of our purpose that our study is confined to the teaching of Jesus in the Gospels, so that this might be considered independently. This does not mean any intention to overlook, slight or disregard the testimony concerning our Lord which is found in the words and attitude of the disciples or the enemies who gathered around Him, or in the New Testament aside from the Gospels. That, together with the vast volume of supplementary testimony contained in the history of the Christian Church and of the development of Christian civilization throughout the world, must all be taken into account in the forming of a final judgment. But our immediate interest lies in determining what we think of Jesus and His claims in the light of His own words and deeds and sinless life. We have sought to find the Gospel basis for individual judgment in this particular regard. Once having the sure foundations laid in the witness of the One who alone

can speak with ultimate and unassailable knowledge and authority, the building of an unshakable superstructure will be possible. As Jesus said in the parable which closes the teaching of the highest ethics known to man, "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock" (Matt. 7:24).

We have been with Jesus and have learned from Him of God the Father and of Himself the Son. It is through Him as the authorized interpreter and teacher that we know God (Matt. 11:25-27). For Him God is real, living and personal, and He has made the Father real, living and personal to us, with a heart of infinite love. This cannot fail to have influence upon our life and thinking. A great thing will it be for us and for others if we shall catch from this contact something of the Teacher's faith and spirit and filial attitude; if a new enthusiasm shall possess us; and if we shall find it true that our study has brought us so close to Him that we have received a new experience of the living Christ in our hearts. Then in the spirit of a true and loyal discipleship we may join in that song which Richard Watson Gilder puts in the mouth of a heathen sojourning in Galilee in A. D. 32:

"If Jesus Christ be a man
And only a man, I say
That of all mankind I will cling to Him,
To Him will I cling alway.

"If Jesus Christ be God
And the only God, I swear
I will follow Him thro' heaven and hell,
The earth, the sea, and the air."

Chapter Three

THE TEACHING OF JESUS CONCERNING THE HOLY SPIRIT

There is no strange and distant place
That is not gladdened by His face;
And every nation kneels to hail
The splendor shining through its veil.

—*Joyce Kilmer.*

But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. . . . When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak. He shall glorify me; for he shall take of mine, and shall declare it unto you. —*Words of Jesus.*

Jesus claimed to be the great interpreter of God. He invites men to come to Him for expert knowledge of God (Matt. 11:27; John 5:19). He is here the great Teacher. The Gospel of Matthew lays special emphasis on the teaching of Jesus, and this is the core of it all. Jesus is the Teacher of God. The Son alone fully knows the Father.—*A. T. Robertson.*

Do we know God in the Spirit? His incarnation in Jesus evidences His "incarnability," and His eagerness to have His fulness dwell in every son who will receive Him. To know God in the Spirit is so to follow Jesus that we share His sonship with the Father and have Him abiding in us, working through us His works, manifesting Himself in our mortal lives.—*Henry Sloane Coffin.*

Nothing is more hopeful in the religious life of our own time than the deepening interest in the idea of the Spirit. . . . Men are assured, as never before, of a divine power which is working in their lives and in the affairs of the world. This belief in the Spirit . . . carries with it, if the testimony of the past means anything, the promise of a new and more vital faith.—*E. F. Scott.*

Chapter Three

THE TEACHING OF JESUS CONCERNING THE HOLY SPIRIT

From the revelation and interpretation of God and of Himself, we now turn to the teaching of Jesus concerning the Holy Spirit. For knowledge, as heretofore, we look to Him first. Coming to the Gospels, we find that nearly all of His teaching on this subject is contained in the Gospel of John. In Matthew, Mark and Luke He makes only a few direct references to it. These we shall consider first; and to fill in the background and make the view more complete we shall include all mentions of the Holy Spirit by the three Evangelists.

The first instance is in the announcement of the angel to Zacharias regarding John, who "shall be filled with the Holy Spirit" (Luke 1:15). Then follows the annunciation by Gabriel to Mary (Luke 1:35); Elisabeth's ecstatic experience (1:41); Zacharias' inspired prophecy (1:67); and the angel's appearance and announcement to Joseph (Matt. 1:18-20). Aged Simeon came to the Temple "in the Spirit," "and the Holy Spirit was upon him" and made a revelation to him (Luke 2:25-27). This indicates the traditional view of the Spirit which especially centered in the Messiah and was made prominent in the prophets—a view cherished by devout Jews like Simeon and Anna, Zacharias and Elisabeth, and all who lived in hope of Israel's redemption.

Jesus comes into the picture at His baptism. John the Baptist has told the people, who are expectant and questioning whether haply he is the Christ, that there cometh one after him who is worthier and mightier than he, who shall baptize them "with the Holy Spirit." Jesus comes from Galilee to be baptized, and the three Evangelists unite in their description of the opening heavens, the descent of the Spirit like a dove, and a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3:11, 16, 17; Mark 1:8, 10, 11; Luke 3:16, 21, 22). Matthew says Jesus "saw the Spirit of God descending as a dove and resting upon him"; Mark merely says "Spirit"; Luke says that as Jesus was praying "the Holy Spirit descended in a bodily form," which appeared to the others as a dove. The fact significant to all, as to Jesus Himself, was a special Divine recognition and preparation for what was to follow.

This was apparently strange enough, for as Jesus, "full of the Holy Spirit," returned from the Jordan, He was "led up of the Spirit into the wilderness to be tempted of the devil" after forty days of fasting (Matt. 4:1; Mark 1:12; Luke 4:1-2). Mark says the "Spirit driveth him forth," and adds the touch that he was with the wild beasts, and the angels ministered unto him. That the Spirit sustained Him is proved by the outcome, though the records contain no specific statement.

Jesus makes His first reference to the Spirit in the synagogue at Nazareth (Luke 4:18), identifying Himself with the Messianic prophecy. The second reference is when the Pharisees charged that He cast out demons "by Beelzebub the prince of the demons," and Jesus, after He has given them one of His unanswerable turns

of reason, "How can Satan cast out Satan?" says, "But if I by (or in) the Spirit of God cast out demons, then is the kingdom of God come upon you" (Matt. 12:22-28). Luke makes Jesus say (11:20), "But if I by the finger of God," instead of Spirit.

In immediate connection is the solemn declaration, indicating His indignation at the charge that He had worked His miracles in collusion with Beelzebub, "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:31, 32). Mark has a shorter form, in which the Son of Man is not mentioned, and the enlightening remark is added, "because they said, he hath an unclean spirit" (Mark 3:28-29). Slander of the Holy Spirit is the unpardonable sin, and to call the divine power Satanic is slander. "For the man who calls evil good, who decides and vilifies a work which is manifestly of God, there can be no hope," says Professor Scott. Jesus declares that the Spirit which dwells in Him is the Spirit of God; it is in the power of this Spirit that He works His miracles; and to slander or blaspheme this Spirit is an eternal sin.

In Matthew's Gospel Jesus promises the power of the Spirit to the Twelve when He sends them forth, telling them not to be anxious if they shall be brought before councils and governors and kings, "for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:17-22). But this

word is given in Mark (13:9-12), in connection with the last days, and this seems the more reasonable time for such events. After the Seventy returned, it is said that Jesus "rejoiced in the Holy Spirit" (Luke 10:21) as He offered a prayer of thanksgiving. This completes the record in the first three Gospels. If it seems strange that these Evangelists say so little about the Spirit, as compared with the teaching of Jesus found in John, it must be remembered that each writer had his own particular purpose and end in view; that the three agree in setting forth graphically the life and work of Jesus in its immediate relationship to God and man; and that certain aspects of His teaching and ministry which appealed to them were different from those which appealed to John, who is reflective where they are active. Then, the body of the teaching in John came at the very close of the Master's career, during which He had needed no intermediary between Him and the Father or between Himself and man. It was not until it became expedient for Him to go away that He could disclose the coming of the Holy Spirit and what that should mean to them and to the future of mankind. That disclosure fell naturally to the Evangelist who wrote later than the others, who omits many of the miracles and incidents which they give, and who alone presents those closing scenes in the life of our Lord which have touched the heart of humanity to a new sense of divinity and adoration, an ever increasing loyalty of loving devotion to the Master who in that tragic hour opened His inmost heart that He might comfort His disciples and fortify them against the impending shock and the trial of their faith in Him and the Father.

We come then to the Gospel of John and its teach-

ing. As in the case of the other Gospels, we shall consider all the instances in which reference is made to the Spirit. The Evangelist does not describe the baptism of Jesus, as the other Evangelists do, but makes John the Baptist bear witness to the fact of the Spirit descending as a dove and abiding upon Him: "And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and have borne witness that this is the Son of God" (John 1:29-34).

The first instance in which Jesus speaks of the Spirit is when He tells Nicodemus, in regard to the new birth, that except a man be born of the Spirit he cannot enter the kingdom, and that that which is born of the Spirit is spirit (2:5-8). Jesus reveals to the woman of Samaria that God is Spirit and must be worshipped in spirit and truth (4:24). He speaks repeatedly of the power of the Spirit imparted to Him by the Father. This enduement of the Spirit indeed explains the source of His divine energy as exhibited in His miracles and ministry. "It is the Spirit that giveth life," He says to the disciples (6:63). From that time as He goes on in His work He appears in close and intimate companionship with the Father who has sent Him and speaks and works through Him. As a proof that His message and mission are from God, He says: "For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure to him. The Father loveth the Son and hath given all things into his hand" (3:34, 35).

The next reference is not made by Jesus but by John, and is explanatory of his view. Since Jesus, in John's

prologue, is the incarnate Logos and of divine nature, He has no need of the supernatural gift of the Spirit. "The evangelist's own conception of the Spirit is that of a power which first came into operation after Jesus' death, to make up for His actual presence. He asserts in so many words that during Jesus' lifetime the Spirit did not yet exist, since His death was the necessary condition of its coming." [1] Thus, after Jesus on the last, the great day of the feast, has stood and cried, saying, "If any man thirst, let him come unto me and drink," promising the fulfilment of Scripture, the Evangelist says, as in parenthesis, "But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (7:37-39).

This is in line with the words of Jesus, to which we now come. Not that the Spirit of the Father was not recognized by Him all along as directly moving and guiding Him, but that the Holy Spirit as a special manifestation and power could not come to the disciples while the Master was with them. The Holy Spirit was bequeathed to them as His own parting gift, whose significance they first realized on the day of Pentecost.

It was during the last supper, surrounded by the eleven who now formed the "inner circle," that Jesus included in His farewell message the teaching which is the basis of our knowledge concerning the Holy Spirit as the Comforter, the Helper, the teaching interpreter of Jesus, and the energizing power of God in the life of the world and in the establishment of the kingdom of God among men.

Jesus has just made his appeal to Philip, has promised that those who believe in Him shall do greater works

[1] E. F. Scott, "The Spirit in the New Testament," p. 194.

than His because he goes unto the Father, and that He will do whatsoever they ask in His name, that the Father may be glorified in the Son (14: 11-14). Then He says, in Moffatt's translation:

"If you love me, you will keep my commands, and I will ask the Father to give you another Helper [2] to be with you forever, even the Spirit of truth: the world cannot receive him, because it neither sees nor knows him, but you know him, because he remains with you and will be within you. I will not leave you forlorn; I am coming to you. A little while longer and the world will see me no more; but you will see me because I am living and you will be living too. You will understand on that day, that I am in my Father and you are in me and I am in you (14: 15-20).

"When the Helper comes, whom I will send to you from the Father, even the spirit of truth which issues from the Father, he will bear witness to me; and you too are witnesses, for you have been with me from the very beginning" (15: 26, 27).

"I did not tell you about this at the beginning, because I was with you then; but now I am going to him who sent me. And yet not one of you asks, 'Where are you going?' No, your heart is full of sorrow at what I have told you. Yet—I am telling you the truth—my going is for your good. If I do not depart, the Helper will not come to you; whereas if I go, I will send him to you.

"And when he comes, he will convict the world, convincing men of sin, of righteousness, and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father and you see me no more; of judgment, because the Prince of this world has been judged. I have still much to say to you, but you cannot bear it just now. However, when the Spirit of truth comes, he will lead you into all the truth; for he will not speak of his own accord,

[2] The Authorized and Revised Versions give "Comforter" where Moffatt chooses "Helper." The Greek word ὁ Παράκλητος (The Paraclete), which Jesus introduces as a synonym for Spirit or Holy Spirit, means advocate, intercessor or supporter, so that either "Comforter" or "Helper" is admissible. The Paraclete is often used, as a transliteration.

he will say what he is told, and he will disclose to you what is to come. He will glorify me, for he will draw upon what is mine; and disclose it to you. All that the Father has is mine; that is why I say, 'He will draw upon what is mine and disclose it to you.' In a little while you will behold me no longer; then, after a little, you will see me" (16:4-17).

Comforting them by repeating His promise that He will come again, and that "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," Jesus closes with these words: "I have told you all this while I am still with you, but the Helper, the Holy Spirit whom the Father will send in my name, will teach you everything and recall to you everything that I have said" (14:25, 26). This assures them that the coming of the Spirit in His name and as His representative does not mean that He will be permanently absent. He has defined the special function which the Holy Spirit is to fill. And that this is His parting gift to them is made clear in the account, given only in this Gospel, when the risen Lord appears to the disciples who are within shut doors and speaks Peace; and after repeating this says, "As the Father hath sent me, even so send I you." Then the record adds, "When he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit" (20:19-22). The effect of this is not told. The enduement with "power from on high" at Pentecost was to come later.

Luke tells what followed, as he describes vividly the last scene in the earthly career of our Lord. Giving His final teaching concerning the fulfilment of law, prophecy and psalm in Himself, Jesus says to "the eleven and their friends who were gathered with them,"

"To this you must bear testimony. And I will send down on you what my Father has promised; wait in the city until you are endued with power from on high." Then he led them out to Bethany, lifted His hands in blessing, and "as he blessed them he departed from them," and they returned to Jerusalem "with great joy" and waited, as He bade them (Luke 24:44-53).

This concludes the record in the Gospels, but the Evangelist Luke, who wrote the Gospel, also wrote The Acts of the Apostles, and in beginning the latter volume somewhat amplifies the Gospel story of the Ascension. He says that Jesus, as He ate with the disciples whom He had chosen, charged them not to leave Jerusalem but to wait for what the Father promised—"for what you have heard me speak of," said He; "for John baptized with water, but not many days after this you shall be baptized with the Holy Spirit." They asked Him if this was the time when He was going to restore again the kingdom to Israel, and He told them, "It is not for you to know the course and periods of time that the Father has fixed by his own authority." Then He added, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judea and Samaria, and to the end of the earth." On saying this He was lifted up while they looked on, and a cloud took Him out of their sight (Acts 1:4-9).

According to the teaching of Jesus, then, the Holy Spirit was to be sent from the Father by Jesus and in His name. The Spirit of truth, he would be an abiding Comforter or Helper; when he came he would bear witness to Jesus, whose going was for His disciples' good, since if He did not depart the Helper could not come, whereas, if He went, He would send him. The

Holy Spirit will convict the world of sin, righteousness and judgment; will guide into all the truth, for he shall not speak from himself, but will speak what he shall hear, and declare what is to come. He will glorify Jesus; will teach His disciples all things, and bring to their remembrance all that He said to them. This is a definite and specific work, and to this we can turn with confidence as a basal starting point. From this teaching, and the accompanying words of Jesus, it is clear that the presence of the Holy Spirit does not mean the absence of the Master from the affairs of the world He came to redeem and the hearts of those who receive and love Him. On the contrary, He assures the disciples that His death will not separate but will bring Him nearer than ever. It is His promise to be with His own to the end, and human experience has proved His promise unfailingly true. Nothing is ever to come between Jesus and the individual soul, or to replace Him in the heart and life of His own.

With this teaching of Jesus concerning Himself and the Holy Spirit we have a completed view of His revelation of God, as contained in the Gospels. The work of the Holy Spirit as Comforter, set forth in the Gospel of John, had not yet begun. The remarkable outpouring of "power from on high" at Pentecost, in accord with Jesus' promise, has its record in the Acts and the history of the early church as given in the New Testament. It finds its continuance through all the Christian centuries wherever the Spirit of God has manifested itself, and in whatever forms the Divine Energy has wrought out His purposes in the life of the world. The subject is vital, but we cannot follow it here, beyond giving some conclusions condensed from Professor Scott, whose volume on "The Spirit in the

New Testament" is commended to those interested as an admirable study of the doctrine of the Spirit, from its original conception in primitive religion, through the Old and New Testament period, to its place in the thought of to-day.

"The doctrine of the Spirit," he says, "has been an element of incalculable value in our religion. The belief that Jesus had bequeathed the Spirit as His crowning gift to His people was something more than an imagination of the early church. It was their assurance of the Spirit that enabled the disciples to undertake their tremendous task. They were convinced that a divine power was working through them, and in this faith they could feel themselves superior to all hostile forces. In every time since a like belief in the Spirit has given strength to endure and overcome. It has never failed to lift men above themselves, and to make real for them the very present help of God. This belief made it possible to apprehend the Gospel as an immediate divine message. Through Christ the Spirit had been vouchsafed to men: they had access to the living sources of power. Even now, in the message of Christ we recognize a living power which cannot be defined, and which we can only call the Spirit of God. In the inward witness of the Spirit Christians have a confirmation of the truth, since the Spirit assures them they are God's children. The doctrine answers thus to a real experience. Apart from belief in the Spirit we can discover no meaning in the life of humanity, and all the hopes we live by fall to the ground. Consciously or not, men have come to think of this Spirit in the light of the message of Jesus. In many directions the world is governed to-day by the New Testament conception. It believes that the mind of the Spirit is the

mind of Christ. He pointed us, once for all, to the true goal; and the power which moves mysteriously in the lives of men and nations does not act blindly. It is accomplishing, in even larger measure, the will of Christ, and is leading us towards that Kingdom which He proclaimed."

The relationship of the Father to the Son and the Holy Spirit is a perplexing subject to many devout disciples of Jesus. Light is shed upon it by Dr. Coffin in a little volume which is full of warmth and inspiration.[3] Condensing a passage which treats of the doctrine of the Trinity, we quote as follows: "We know God our Father in His Son. Our approach to God begins with Him. We know God's love only as we experience the grace of Jesus. To know God in the Spirit is so to follow Jesus that we share His sonship with the Father and have Him abiding in us, working through us His works, manifesting Himself in our mortal lives. Our Father has His life in the lives of His children. The Spirit is God's Life in men, God living in them. To possess His will to serve, His sense of obligation, His interest and compassion, is to have the Holy Spirit dwelling and regnant in us. It was so that the Father's Spirit possessed Jesus and made His abode in Him: and the Holy Spirit is the Spirit of the Father and of the Son in the Christian community.

"God over all—the Father to whom we look up with utter trust, and from whom moment by moment we take our lives in obedient devotion; God through all—through Jesus supremely, and through every child who opens his life to Him with the willingness of Jesus; God in all—the directing, empowering, sanctifying

[3] Henry Sloane Coffin, "Some Christian Convictions," p. 135 ff.

Spirit, producing in us characters like Christ's, employing and equipping us for the work of His Kingdom, and revealing Himself in a community more and more controlled by love: this is our Christian thought of the Divine—'One God and Father of all, who is over all and through all and in all.' "

The prayer of the familiar hymn will never be outgrown while earth's discipleship lasts:

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Come, shed abroad a Saviour's love,
And that shall kindle ours."

Chapter Four

THE TEACHING OF JESUS CONCERNING CHARACTER

The Carpenter of Galilee
Comes down the street again,
In every land, in every age,
He still is building men.

—*Hilda W. Smith.*

Jesus was God's character lived out in the midst of human affairs.—*Wilton Rix.*

Though we may never be able to reason out to our satisfaction how God and man unite in Him, we discover in Him the God who redeems us and the Man we aspire to be.—*Henry Sloane Coffin.*

Jesus looms colossal before the eyes of the world. All men can see Him now. . . . When we study His method, we discover that His supreme concern is for the rightness of heart of the individual man. This molder of empires gives Himself to the task of molding individual men. . . . Here then is Jesus' own secret for making an old world over. He will introduce golden ages by giving individuals a character like His own. His character is a form of power mightier than the legions of Cæsar or the wisdom of the schools.—*Charles E. Jefferson.*

By His own character and example Jesus gave reality to the moral ideal. He was no abstract thinker who formulated an ethical theory. All that He taught was exemplified in Himself, so that He stands out forever as the manifestation of the higher life. . . . His gift, as the fourth Evangelist perceived, was nothing else than the communication of His own life to those who accepted Him as Lord.—*Ernest F. Scott.*

CHAPTER FOUR

THE TEACHING OF JESUS CONCERNING CHARACTER

"FOR what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" asks Jesus (Matt. 16:26). The soul is of supreme value, then, according to the teaching of Jesus. All the world beside is of small account compared to it. And this soul, this thinking, feeling, willing self, is Character. Taking the word in its source, it comes into the English direct from the Greek, without change of form. The noun χαρακτήρ is derived from the verb χαράσσω—i.e., to engrave upon, to cut in, to stamp indelibly, to reproduce perfectly. The noun is used but once in the New Testament (Hebrews 1:3), but its use there is most expressive. Jesus is declared to be the "brightness of God's glory" and the "character" of his person—this being translated "express image" in the Authorized Version, and "very image" or "impress of his substance" in the Revised, while Moffatt conveys the original meaning more nearly, "stamped with God's own image."

Character finds in Jesus Christ both its idealization and its realization. He is its perfect exemplification—unique and alone. What has He to teach us concerning this highest creative product of God?

It is consistent with His method of teaching, as we have already seen, that Jesus never uses the word nor

gives a definition. Just as He assumes the existence of God, without argument or definition, and brings out the attributes and character of the Father by the indirect and illustrative method, so when it comes to this great fact of human character He pictures rather than defines, teaches in parables, sketches in bold strokes both characters and the qualities that make or mar them. He is all the time dealing with character, this indestructible self which He came to rescue and redeem and make worthy of divine sonship. And all the time He is teaching what Christian character is and should be by the daily revelation of it in Himself.

Coming to the Gospels again as the source of our knowledge, the first teaching we shall consider is the Sermon on the Mount, which deals essentially with moral character, and goes to the heart of it in such wise that it is customary to hear this teaching called ideal, visionary, impractical—even Christians sometimes assenting, as though Jesus would lay down principles which He did not expect His disciples to heed or attempt to carry out in action. Turning to the fifth chapter of Matthew's Gospel, see how freshly significant the Beatitudes become if we regard them as personifying Character. Combine these qualities or attributes—lowly-mindedness, or humility, mourning over imperfection (or a "divine discontent" with oneself), meekness, or forbearance, hungering and thirsting after righteousness, brotherliness, purity, peace-making, endurance under persecution and reproach—build them into a single personality, and see what a supremely noble man you would have, like unto the Son of Man. This would be the righteousness of Jesus incarnate, and this Man would typify the redeemed character that inherits the kingdom of God (Matt. 5: 1-12).

An illustrative description of Christian character follows, for Jesus is now teaching His disciples. This character, He says, is the purifying and preservative agency in the corrupt life of the earth (ver. 13); it is the light of the world that so shines before men in its product of good works that they, seeing, glorify the Father in heaven (ver. 14-16). Those who possess this character do not disregard or disobey God's law (ver. 17-20); do not get angry without cause (ver. 21-22); seek reconciliation with an offended brother (ver. 23-26); keep the thoughts as well as the conduct pure, and are obedient to the laws of God regarding the family relations (ver. 27-32); are willing to make any required sacrifice of self (ver. 29-30); refrain from profane, unworthy and unnecessary language (ver. 33-37); exercise the spirit of sufferance, charity, forgiveness and liberality (ver. 38-42); love and pray for their enemies and persecutors, and do good to the hateful (ver. 43-44); show a spirit quite different from that of the pagans, and aim at perfection, even as the heavenly Father is perfect (ver. 45-48).

Nor is this all that distinguishes the possessors of this true character. Their goodness is not done for show and the praise of men (6: 1); their charities are done in secret, not with flourish of trumpets like the hypocrites in the synagogues and streets (ver. 2-4); their prayers are offered in their room with the door shut, not at the street-corners to win reputation for piety; are free from vain repetitions, and are from the heart (ver. 5-13); when they fast, it is not to be seen of men but of the Father who is in secret (ver. 16-18); their treasures are spiritual, laid up in heaven (ver. 19-21); they are unselfish and generous (ver. 22-23); they serve God supremely, realizing that they

cannot serve both Him and Mammon (ver. 24); they trust the providence of God and do not worry (ver. 25-34); they do not judge others, but see first the faults in themselves, attending to the beam before the mote (7: 1-5); they seek to practise the Golden Rule, and walk in the way that leads to life (ver. 12-13); they heed the warning to beware of false prophets in sheep's clothing, knowing them by their fruits (ver. 15-20); they obtain entrance into the kingdom of heaven, not because they cry, "Lord, Lord," but because they do the will of the Father in heaven (ver. 21); and they stand firm and secure against all storms because they hear and do the words of Jesus, and are founded on the rock (ver. 24-29). This summarization—characterization, one might say—of the teaching in the Sermon on the Mount is a striking impersonation of righteous character from beginning to end. There we may see, if we will, what manner of man we ought to be, according to the teaching of Jesus.[1]

Jesus sketches for us a character portrait of John the Baptist, His brave forerunner, who was master of circumstances (Luke 7: 24), master of himself (ver. 25), and mastered by God (ver. 26), whom he served to the death—a man than whom none greater has been born of woman. Then, in speaking of John, the ascetic Nazarene, in contrast with Himself (ver. 33-34), He mentions what is falsely said about them both, and teaches that character is a matter of inwardness, not of outwardness; not what man thinks you are, but what God knows you are—your real self.

Jesus reads character at a glance and pictures it in a stroke. How He portrays Nathanael in a sentence:

[1] To get the force of this summary, it should be compared point by point with the text of the Gospel.

"Behold, an Israelite indeed, in whom is no guile" (John 1:47). Instantly there rises before us an ideal of genuine manhood. We separate Nathanael at once from various classes of the Jews, such as the proud and pompous Pharisee, the hypocritical and inquisitive scribe, the self-righteous priest, or the cunning and skeptical Sadducee. A man without guile—true, whole-souled, straightforward—the kind of man to make a trusted companion of, to cherish as a friend—a man to count on. A winsome man this, brought to Jesus by Philip, into whose character we also get a glimpse—only a glimpse, but revealing like a lightning flash. Jesus finds Philip and Philip finds Nathanael. Jesus says to Philip, "Follow," and Philip says to Nathanael, "Come and see" (John 1:43-46). No sooner is Philip found than he finds another—a result of his contact with Jesus. So to the guilelessness, sincerity, simple openness of Nathanael we add the brotherly and unselfish missionary spirit of Philip.

Let us study this portrait a little further. We may well delight to think of Nathanael, with that rare character-quality of his, clear at first glance to the spiritual insight of Jesus. Sincerity speaks itself forth so readily and beautifully. Recall a guileless man, if you have been so happy as to have known one. How like a benediction it was to look into his frank and open face, to see the clear light in his truthful eyes, to feel the attraction of his sympathetic nature, receptive and responsive, yet with a fine reserve that held aloof all impurity, untruth, and evil. Not a soft character, incompatible with manly strength: for notice that first designation of Jesus, "a true Israelite." That word was full of meaning, as the word Christian is when it truthfully expresses a man; it meant reverence and

obedience, devout piety and devotion to duty—superb material of character on which the Master was now to put His perfecting touch. We shall appreciate this character still more if we contrast it with its opposite—a man of guile, craft, duplicity, insincerity, trickery—a type so common, which causes much of the unhappiness of the world. Jesus met so many of this class that He must have had joy in Nathanael, who that day became a disciple (John 1:47-51).

How instantly, too, Jesus characterizes Simon by a new name, which was confirmed later on a conspicuous occasion. When Andrew brings his brother, Jesus gazes at him and says, "You are Simon, the son of John; your name is to be Cephas" [meaning "Peter" or "rock"] (John 1:42), a quality of character on which to build for His kingdom, as Jesus intuitively saw. And how He signalizes James and John by a word, surnaming them Boanerges, "sons of thunder" (Mark 3:17); virile men, to be fishers of men for His kingdom.

Next there flashes before us the picture of Nicodemus, the night-inquirer, that interesting teacher in Israel who is eager to know for himself something more definite about the personality and teaching of this enthusiastic young Galilean who is capturing the imagination of the people and exciting the envy and hatred of the ecclesiastical party to which Nicodemus himself belongs. The Evangelist is a skilful delineator, and with the night for background brings out sharply the figures—Jesus, calm in the authority and consciousness of His unique relationship to the Father, whose will He is doing; Nicodemus, a reverent student and expounder of the Law and the Prophets, willing to recognize this young Jew as a teacher come from God,

and to seek light from Him. Jesus reads his character as unerringly as He did that of the fishermen He had called to follow Him, and instantly touches the lacking spot in it. Here was a proud man relying on race, ancestry, his own morality, for the building of righteous character; and Jesus teaches him, with apparent abruptness, that only the soul reborn of the Spirit has the capacity to produce character that is acceptable to God and admissible to His Kingdom. He also teaches him that sacrifice lies at the basis of true life; that in order to give eternal life to man it was necessary that the Son of Man sacrifice Himself (John 3: 1-15).

Thus from the lips of Jesus comes the profound message that righteous character is the product, not of the natural man alone, but of the Spirit of God acting upon and within the soul. "Ye must be born anew" is the law of the divine creation of character capacities. This is the spiritual birth, and its source is in the love of God, who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16). With this new birth the possibility of Christ-like character begins. Faith is the condition of its continuance and development unto the full stature of manhood in Christ. For the first time, doubtless, Nicodemus saw his own character in the mirror of truth.

In the interview at the well of Sychar, how Jesus turns the flashlight of truth upon the Samaritan woman's character, so that she sees herself in the pure light of His knowledge, sees her sin, and is at the same time made to feel that here is a Saviour, even the Messiah who reveals Himself to her that He may save her and make her a missionary to bring others to Him (John 4: 16-26).

How deftly and beautifully Jesus pictures a contrast in character at the supper in Simon's house, when the penitent woman anoints His feet, while the negligent host only wonders and criticizes. The woman's love and gratitude exhibit her character in bright light against the somber background of the Pharisee's curious carelessness, which led him to forego the ordinary courtesies. Character speaks in our actions and in our omissions to act alike (Luke 7:36-50). As Jesus said to the cavilling scribes and Pharisees, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:34-35). Good and bad character cannot be concealed. "By their fruits ye shall know them" is the test of Jesus (Matt. 16:20).

In the parable of the sower (Matt. 13), we see the effect produced by the truth upon different personalities, and the results in character. Given the honest and good heart, which receives the word, there will be no question as to the character yield. The requisite stability and staunchness of the Christian character are indicated by Jesus in the words to the man who said, "I will follow you, Lord; but let me first say good-bye to my people at home." Jesus says to him, "No one is any use to the Reign of God who puts his hand to the plough and then looks behind him" (Luke 9:61-62; *M.*). The character requirements of the Kingdom are never lowered to suit man's convenience.

The spirit of the character called for in His disciples is suggested by Jesus in His instructions to the Twelve, in the tenth chapter of Matthew: "I am sending you

out like sheep among wolves: so be wise like serpents and guileless like doves" (ver. 16); patiently serve and endure to the end (ver. 22); a scholar is not above his teacher, nor a servant above his lord (ver. 24); fear not those who kill the body but cannot kill the soul (ver. 28); he who will not take his cross and follow after me is not worthy of me; he who has found his life will lose it, and he who loses his life for my sake will find it (ver. 38-39). Christlike character, then, by this teaching is to be keenly and alertly wise but rigidly upright and always brotherly; is to bear with equanimity the trials, however severe, that come to the good in the path of duty; and is to guard sacredly the prime jewel in life's crown—unselfishness even to the supreme point of self-sacrifice. And in this as in all other points, Jesus Himself sets the perfect example.

The inwardness of character as distinguished from outward observances intended to enhance reputation is strikingly pointed out by Jesus in the interview with the Pharisees and scribes who saw His disciples eat with unwashen hands, and ask Him why His disciples transgressed the tradition of the elders. Jesus makes the difference between lip service and heart worship, between ceremonial performance and spiritual obedience, too plain to be misunderstood. In His clear sight dainty fingers are of small account as compared with dirty consciences. Guard the heart, for out of it comes what defiles character (Matt. 15: 1-9, 18).

When the disciples are detected in their dispute as to who is greatest in the kingdom of heaven, Jesus introduces an unprecedented note into the world's teaching when He calls to Him a little child, sets him in the midst of them and says, "Except ye turn and become as little children, ye shall in no wise enter into the king-

dom of heaven." The teachableness, ready responsiveness, open-heartedness of the little child—this is the entrance door to the character which is to inhabit the kingdom. Then He goes on to teach that if any man would be first, he shall be last and servant of all; and that "whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:1-4). Childlike humility lies at the root of character victories. The servant spirit contains the real ruler, and the humblest and simplest service rendered humanity in true recognition of brotherhood shall not fail of its reward (Luke 9:46-48; Mark 9:33-37). At any cost to oneself, says Jesus, make sure of righteous character which alone shall find place in the kingdom of God (Mark 9:43). In case of trespass, character that is like Christ's will seek to gain the trespasser by every right means; and forgiveness is the signal mark of redeemed character (Matt. 18:15-17, 21, 22).

Character true and false is set forth in the parable of the compassionate king who forgave his servant his debt, and the harsh servant who took his debtor by the throat; and the sequel shows what shall befall the man of cruel and unjust character (Matt. 18:23-35). The sympathy and helpfulness that mark the character which Jesus commends and exemplifies are nowhere more beautifully brought out than in the parable of the Samaritan traveler who took pity on the half-dead man left by the robbers on the Jericho Road (Luke 10:25-37), while deficiencies of character are revealed in the deliciously satirical references to the priest and Levite who passed by. The basal principles of this character—love to God and neighbor—are taught moreover in this same interview of Jesus with the lawyer

who came to test Him, and like all others similarly bent found himself overmatched.

In the case of the rich young ruler who could plead that he had kept all the commandments from his youth up, Jesus detected the fatal flaw in a character that drew his love. The requirement of absolute unselfishness and surrender of possessions was too great (Matt. 19: 16-22; Mark 10: 17-22; Luke 18: 18-30). So it has been to multitudes of others. In the saying to Martha, much misinterpreted, "But one thing is needful" (Luke 10: 41-42), Jesus teaches the character value of keeping things in their true relations, and of rightly estimating the relative importance of the spiritual and the material. He illustrates the courteous quality of true character in the parable which He speaks to the guests at the Sabbath dinner in the house of a chief Pharisee, when He observes how they pick out the best places, and teaches them what they ought the rather to do, closing with the warning, "For whosoever exalteth himself shall be abased; and he who humbleth himself shall be exalted" (Luke 14: 7-11). Then He advises His host regarding the true spirit of distinterested hospitality and fellowship, and the kind of company that would be gathered if the invitations to a feast were issued in that spirit. It is an interesting group of characters that results (Luke 14: 12-14). The parable of the large supper, to which none of the guests originally invited were admitted, reveals how grave a defect of character the excuse is, and how easy it is to excuse oneself from the highest and best in life (Luke 14: 16-24).

As a lesson in the redemption and re-creation of character what could be more illuminating than the teaching in the parable of the Prodigal Son, whose new char-

acter development began when he "came to himself" and said penitently, "I will arise and go to my Father." The fact of the Father's infinite love must not be lost sight of, however, as the foundation principle emphasized; nor the keen portraiture of the unlovely character of the elder brother (Luke 15: 11-32). When the entire teaching of Jesus is summed up, indeed, it is seen that in His view Love is the greatest thing in character as in life; and the Love of God is the core of His revelation.

Righteous character is strongly contrasted with unrighteous character in Jesus' pitiless denunciation of the scribes and Pharisees, who aroused His passionate indignation and anger. They blocked His way. "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23: 13). They were the only people whom He seemed to regard as hopeless, because they were too self-satisfied to be teachable, too self-righteous to be reachable by the truth. They were constantly "laying in wait for him, to catch something out of his mouth" (Luke 11: 52; Mark 12: 13). "There is no cure," says Frederick W. Robertson, "for ossification of the heart." In Matthew 23 and in Luke (11: 37-54) are those scathing summaries of the type of character that is a curse to the world, chiefly because of its all-embracing and destructive hypocrisy. "Woe unto you, hypocrites!" says Jesus, "for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess . . . Ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity." To His disciples He gives the solemn injunction, "Beware of the leaven

of the Pharisees, which is hypocrisy" (Luke 12:1), reëmphasizing the need of being on guard against this snare set everywhere for the unwary. Desiring them to beware also of self-righteousness, twin sister to hypocrisy, He puts the lesson in the parable which He spake to certain ones who trusted in their own righteousness and looked down upon everybody else. The character contrasts drawn between the Pharisee and the publican tell the story in perfection (Luke 18:9-14).

There is another foe to righteous character, not less formidable than hypocrisy, against which Jesus gives emphatic warning. "Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). And in the parable which follows He describes the rich but foolish epicurean, who lays his life plans with sole regard to himself and without any "perhaps" in them; the outcome teaching what is the end of the man who lays up treasure for himself and is not rich toward God, or who fails to gain the riches of God (Luke 12:16-21). Speaking on this same subject at another time, Jesus said, "No servant can serve two masters . . . you cannot serve both God and Mammon. Now the Pharisees, who were covetous (fond of money), heard all this and they sneered at him" (Luke 16:13-14; *M.*). And the multitudes of the covetous in all generations have practically done the like. While realizing that covetousness corrodes character, they have not been willing to give up greed of possessions and follow the teaching of Jesus. When this is done a new and truly Christian civilization will begin, in which character and not money will be the determining factor.

Jesus teaches that those who would possess character

like His will seek true greatness by being the servant of all (Matt. 20: 26-27); will use every talent diligently for the good and glory of the great King (Luke 19: 11-26); will occupy for Jesus till He comes (Luke 19: 13); will be watchful, faithful and wise (Matt. 24: 42-45); will love one another, according to the Master's commandment; and by kindly and generous deeds will merit His approval, and prepare for entrance into His eternal kingdom (Matt. 25: 31-34).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And the righteous—those who have been with Jesus and learned of Him, walking with Him in the way of life—shall go away into life eternal (Matt. 25: 46).

From this varied material gathered from the Gospel records we may gain a fair idea of the Christian character as it is set forth in the teaching of Jesus. Identifying character with the self, it is manifestly a thing of growth and development, as is the body which encases it. Jesus recognizes this growth by an analogy in the natural world—a grain of wheat—which is full of meaning (Mark 4: 28). Using a different metaphor, "Character," says George Eliot, "is not cut in marble—it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do." If the heart be unregenerate the character will be unrighteous. Hence the problem of humanity: how shall the unrighteous be made righteous? Not by any power that lies within itself, for like produces like. "Can an evil tree bring forth good fruit?" asks Jesus, and gives His conclusive answer (Matt. 12: 35). And His teaching alone solves the

problem of righteous beginnings and possibilities: "Ye must be born again . . . Except a man be born again he cannot see the kingdom of God." This, however, is only the start in the right direction. Character is our moral nature in the making, and is affected by every moral decision we make, by every good or bad act we do. God will not make our character for us, and man cannot. God has endowed us with the power to make our character good or bad, and the responsibility rests with us. Jesus tells us what the loving Father wants us to do with this tremendous power and responsibility, and how we may realize the Divine purpose. He teaches us what will help and what will hurt in our character development, points out the elements that are good and bad, and promises sympathetic and sufficient assistance. Let us look a little further at Christian character as it lies in the mind of Jesus and is revealed in His life: for this is the kind of character God wants us to have.

In his classic, "Jesus Christ and the Christian Character," Professor Francis G. Peabody says there are three great words in the teaching of Jesus which together express the moral ideal of the Christian character: Righteousness, Love, and Life. The first represents especially the prevailing tone of ethical teaching in the first three Gospels; the second recalls the more intimate utterances of Jesus Himself; while the third, though appearing throughout the record, is peculiarly characteristic of the fourth Gospel. Taken separately these words suggest three types of character—one upright but severe, one gentle but soft, and one large but vague; but taken together they form a character rounded and complete.

The teaching of Jesus is insistent on righteousness as

one essential of character. "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33). "Blessed are they that hunger and thirst after righteousness" (Matt. 5:6). This righteousness is softened by the quality of mercy: "Go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance" (Matt. 9:13), with fine irony which the Pharisees doubtless understood. He put new meaning into the word, as when He says, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). To take the word out of its Pharisaic usage as the expression of ceremonial and legal authority which was bound as a heavy burden on men's shoulders, and to spiritualise it so that it should represent the "higher righteousness" which is His ideal—that was the task of Jesus. "Rectitude by statute had supplanted righteousness of the heart." The new righteousness of Jesus searches the heart, as the student of the Sermon on the Mount cannot fail to realize. "He displaces the righteousness which is hypocrisy, or the acting of a part, by the righteousness which is reality or the expression of a life."

Something more is needed, however, and Jesus finds this in Love, which is "the flower of righteousness," and the supreme word in His teaching. Love, in His conception of it, however, is not a soft and sentimental thing, but includes righteousness, and demands strength of will and self-discipline as well as of the affectional nature. In stating the first commandment to the scribe He shows the nature of the love He has in mind when He says, "You must love the Lord your God with your whole heart, with your whole soul, with your whole

mind, with your whole strength." The second is this: "You must love your neighbor as yourself" (Mark 12: 29-31). That duty as well as sentiment enters into the word as He uses it is clear from His saying, "If ye love me, keep my commandments" (John 14: 15); this being an evidence or condition: "If ye keep my commandments, ye shall abide in my love" (John 15: 10). Repeating the idea, Jesus makes that marvelous promise: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). What keeping His words meant the disciples knew from experience, as they knew what His love meant, and it had called for all the virility of character they possessed, reinforced by their Master's commanding presence and inspiring Personality. Love, in the interpretation of Jesus, is "duty done with joy." "Love to man, like love to God," says Professor Peabody, "is not an effervescent, pietistic, indiscriminate affection, but the joy of goodness, the passion of sacrifice, the beauty of holiness. . . . Christian love rests on Christian righteousness. Love does not outgrow duty, it grows out of duty, as a flower grows out of its supporting stalk. Love is mercy, considerateness, sympathy, self-forgetfulness, service." [2] And this love, the most powerful force in the formation of righteous character, is centered in a Person—Jesus Christ, who came to be and is the life of men.[3]

Jesus is Himself the perfect revelation of the character of God. In the light of His teaching and example let us seek to appraise anew the qualities and values of the Christian character. In ideal this is the self

[2] "Jesus Christ and the Christian Character," p. 123.

[3] The teaching of Jesus concerning Life will be treated in another chapter.

Christianized. It is the personality, not only loyal to Jesus, but stamped indelibly with His image; so that as Christ is said to bear the impress of God's personality, the Christian may truly be said to bear the impress of Christ's personality. This character gives to human life its dignity, nobility and inestimable worth. The very height and sublimity of it attract every valiant soul, every purity-loving and aspiring nature. They who possess it are the conscience, the glory, and the safeguard of the society and state to which they belong. They cannot be bought or swerved from the right, they practise honesty, generosity and brotherliness, refuse to bow to the mammon of unrighteousness, and believe in the practicability of the principles taught by Jesus.

There is one more vital consideration, touching the possibilities of character for the individual. The teaching and life of Jesus were crowned by His death. When He wore the thorny crown of willing self-sacrifice for others, He became the supreme example of character for humanity for all time. Jesus Christ is not only the incarnation of deity, but the revealer of the possibilities of human character when touched by the divine. In His own life He taught what character might become, and gave the inspiring ideal; so that when we would see character at its highest, we must look ever to its human-divine manifestation in Jesus. But He did more than this. Not only by His life did He disclose the possibilities of character; by His death on the cross He opened those possibilities to all; brought within reach of the humblest the attainment of a righteous character here, and the promise of a perfected Christlike character hereafter.

Character is all that we shall take out of this world. The divine purpose is to help us in the development of a character molded by the love that is righteousness.

Jesus promises His aid, even to the presence of the Father and Himself in the loving hearts open to them. The work goes on as ceaselessly as the heart-beat in every life. It is true that discouragement often besets us, because the process obscures clear vision, and we cannot easily estimate, day by day, just what kind of character we are forming. But God knows. There is a beautiful illustration, that character is like tapestry, and we each are weavers of our own little piece of God's great fabric that is to adorn His heavenly habitation. But the weaver's work is on the wrong side, that with its seeming mass of shreds and patches and inharmonious colors and purposeless plan is without comeliness or beauty or apparent use. The wrong side is turned toward earth, the right side toward heaven; and that side, which the Master Designer sees, is, if we are true and faithful workmen, full of delicate harmony of color and beauty of design, fit for His purpose. It is ours to work on, often unwittingly; but we too shall sometime see the right and perfected side in heaven's light, and hear the "Well done" of our Lord. The same thought is exquisitely pictured in Helen Hunt Jackson's "Parable of Life":

"Like a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.

"Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall, but dare not try to find
A safer place, since I am blind.

"I know not why, but I am sure
That tint and place,
In some vast fabric to endure
Past time and race
My threads will have; so, from the first,
Tho' blind, I never felt accursed.

. . . . .

I know God set me here, and still,
And glad, and blind, I wait His will.

"But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
Thou poor, blind spinner, work is done!"

Chapter Five

THE TEACHING OF JESUS CONCERNING SIN

Though holy in himself and virtuous
He still to sinful men was piteous,
Not sparing of his speech, in vain conceit,
But in his teaching kindly and discreet.
To draw his flock to heaven with noble art,
By good example, was his holy part.
Not less did he rebuke the obstinate,
Whether they were of low or high estate.
The love of Christ and his apostles twelve
He taught, but first he followed it himself.
—*Chaucer's Good Parson.*

My little children, these things I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the whole world.—*First Letter of John, 2:1-2.*

Jesus is not concerned with Sin, as an abstraction. The word, as used not less than forty times in the Epistle to the Romans, is used but once in the Synoptic Gospels. Of sins, on the contrary, and sinning, and sinful men, Jesus has much to say. He traces acts to their sources in the will. Jesus sets at the gates of the Kingdom the plain demand for a will turned toward righteousness, and a conscience sorry for its specific sins.—*Francis G. Peabody.*

We get our definition of sin from Calvary; sin is any unlikeness to the Spirit of Christ, revealed supremely in that act of self-sacrifice. . . . The fateful reality of the battle between love and selfishness, knowledge and ignorance, between God and whatever thwarts His purpose, is made plain to us in that pierced and blood-stained figure on the cross.—*Henry Sloane Coffin.*

Jesus was not friendly to publicans and sinners simply because they were outcasts, but because he wished to aid the sinning whenever they were conscious of their need.—*Frank P. Graves.*

CHAPTER FIVE

THE TEACHING OF JESUS CONCERNING SIN

"FOR I am not come to call the righteous, but sinners," said Jesus to the Pharisees who asked His disciples, "Why does your Master eat with tax-collectors and sinners?" If one were asked what is the most awful fact in human history, the answer would almost certainly be, Sin. Sin is the universal curse, the begetter of woes, the destroyer of souls. Jesus came to rescue from the power of Sin, to save the sinner. What has Jesus to teach us concerning Sin?

Continuing to follow the method of the Master Teacher, let us approach the subject just as He approaches it, according to the Gospel records. Following through His ministry, we shall study the main instances in which Jesus deals with Sin, as He meets it in life.

Let us imagine ourselves, as students once more in the School of Jesus, in the large room of the house in Capernaum which was the main schoolroom, when there was one. The room is thronged with people, among them many Pharisees and learned doctors of the Law, who have been drawn from Jerusalem by the growing fame of the young Teacher, Jesus of Nazareth. There, in the midst of this inquisitive and in part hostile company, sits Jesus teaching. As He is "speaking the word" to them, suddenly there comes a novel interruption. Wherever Jesus is, there the sick and helpless

and crippled will try to be, for He is already known as a worker of miracles. So, when the four friends who are carrying a paralytic find that they cannot get near Jesus on account of the crowd, they adopt a device. Ascending to the flat roof they tear up some of the light roofing and through the opening lower the pallet on which the paralytic lies till he is directly in front of the Master. Instantly responding to such faith and zeal, Jesus says to the paralytic, "My son, your sins are forgiven." Singular words, seemingly quite out of place. The man wants to be healed of his palsy. What have sins to do with the case? The scribes argue in their hearts, "What does the man mean by talking like this? It is blasphemy! Who can forgive sins but God alone?" Conscious of their arguing to themselves in this way, Jesus makes open reply. It takes a miracle to cure either body or soul, He will assert His Divine power over both. "To let you see the Son of man has power on earth to forgive sins," He says to the paralytic, "Rise, I tell you, lift your pallet, and go home." And as way is made for him by the awestruck people he lifts his pallet and goes off before them all; while they, amazed, and many of them filled with fear, glorify God who has given such power to men, saying, "We have seen strange things to-day; we never saw it on this fashion" (Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26). This was true. They had seen one of the greatest miracles—a sinner forgiven, a man made whole spiritually and physically. And thus in concrete form Jesus has taught His first lesson to the scribes and Pharisees concerning sin and Himself. It is not probable that this paralytic was a special sinner. Jesus did no violence to human nature in assuming that his heart was sinful. Every man before Him had a con-

science, and they were all familiar with the Scriptures, and knew how from Adam down man had been disobedient to the law of Jehovah and hence sinful. There was not a leader or scribe before Him to whom Jesus might not rightly have said, "You too are a sinner, and might well ask me to speak forgiveness of your sins." Thus, in the first instance in which we find Jesus introducing the subject He deals with it practically. He does not define sin but forgives the sinner, and in so doing declares that He, the Son of Man, has the authority of God.

The next incident follows straightway. To obtain more room, Jesus goes out to the lakeside and teaches the multitude. As He is returning to his temporary dwelling-place, He sees Matthew (also known as Levi) the tax-gatherer, sitting in his collector's booth, and calls him to fellowship, even as He did the fishermen. Matthew, moved by the something in this Personality that irresistibly drew people to Him, unhesitatingly leaves his business and follows Jesus. Then he celebrates the event by giving a large dinner party with Jesus and His disciples as the guests of honor, and along with them many tax-gatherers and sinners, "for there were many of them among His followers." This greatly disturbed some of the scribes and Pharisees, whose system of caste was scarcely less rigid than that in India, and who were as punctilious about the preparation of food as they were in the matter of social recognition. Eating together was a social function, and they murmured, saying to Jesus' disciples, "Why does he eat and drink with tax-gatherers and sinners?" And it was on hearing this that Jesus said to them, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous,

but sinners to repentance" (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32).

Does Jesus mean to say that these self-satisfied Pharisees are really the righteous? No; they knew well enough the satire in tone and epigram. The self-righteous man was of all men most impervious to the grace of God. For the man who felt that he was a sinner there was hope, for the truth could reach him, his heart would respond, he would repent and with sins forgiven enter the new Way which Jesus opened to him. So Jesus here declares the purpose of His coming, to seek and save the lost. What He thinks of the spiritual condition of the critics who profess superior character He shows in His words to His disciples, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5:20).

It is clear that Jesus always had a tender spot in His heart for the sinners and the social outcasts. How His graciousness stands out in His treatment of the sinful woman who came weeping, as He reclined at dinner in the house of Simon, bathed His feet with her repentant tears and anointed them with precious ointment. After teaching his host a lesson of courtesy and hospitality, how beautifully He forgives the erring one. Contrasting Simon's actions with the woman's, He says to Simon, "Therefore, I tell you, many as her sins are, they are forgiven, for her love is great." And to her He says, "Your sins are forgiven. Your faith has saved you; go in peace." Thus Jesus set an example which the world, including His professed followers, has been slow to follow, in the treatment of the sinful and the victimized, often more sinned against than sinning. And all that His unsympathetic fellow

guests could find to say was, "Who is this, to forgive even sins?" (Luke 7:36-50).

In the parable of the tares and the wheat we have the first direct teaching as to the origin of sin, its nature, and its terrible consequences. Jesus draws a vivid picture of the enemy, the devil, stealing forth while men sleep and sowing the tares in the world field which has been carefully prepared and sowed with good seed by the Son of Man. We can see not only the mixing of the children of the kingdom and the children of the evil one in this world, but also the harvest at the end, and the work of the reapers. The words are profoundly solemn and prophetic: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all who cause stumbling and who do iniquity, and throw them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear" (Matt. 13:24-39; 36-43).

The why of all this—the origin of evil and the meaning of it—Jesus does not explain. We know the truth of the parable, for we see the good and the bad commingled everywhere in the life of the world. And Jesus teaches the infinite love of God which leaves to the sinful every opportunity to turn and be forgiven, even to the end. He teaches also that there is a point beyond which the divine compassion cannot extend, and pronounces the doom of the impenitent wicked in plain terms (Matt. 13:49, 50; 23:33; 25:46).

Sin is not something put on from without, but something that comes out from within, says Jesus. It is not external but internal, not in circumstances but in the heart. "There is nothing from without a man,

that entering into him can defile him: but the things which come out of him, those are they that defile the man. For from within, out of the heart of man, proceed evil thoughts, adultery, lust, stealing, murders, covetousness, malice, deceit, sensuality, envying, slander, arrogance, blasphemy: all these evil things" (Mark 7:21-23). This is the nearest the Teacher comes to a catalogue of sins, and they all but two belong in the same moral plane and mark the common life when lived on its lower levels.

But while Jesus has no compromise to make with sin, He has patience and compassion and pity for the repentant sinner, as we have seen. One of the most touching episodes recorded is that in which He is brought face to face with a woman who, her accusers said with evident glee (since they felt sure that at last they could bring Him into open rupture with Moses and the Law), had been actually caught in her sin. Moses said such an offender should be stoned to death: what will Jesus say? That is a most striking scene. The great painter, Hofmann, has pictured it in one of the most remarkable of modern paintings, which hangs in the Zwinger in Dresden. He has brought out all the evil spirit in the faces of the malignant and spiteful scribes and Pharisees, watching, as a cat watches a mouse, to catch the Master. Here kneels the woman, her head sunk upon her breast, her hair falling to the ground as a merciful veil to hide her from her accusers. And there stands the Master, in His grace and benignity, a far look in His eyes, a divine compassion upon His countenance. He knows the motives that animate these religious leaders, who seek His life because they fear His influence and teachings and reject His claims to superior authority as the Son of God, the Messiah.

But just now He thinks not of them. The awful effects of sin press upon Him and sadden His heart. Hideous lust stares Him, the pure and perfect One, in the face. And the wreck of a soul, the ruin wrought by sin, this appeals to Him as of first consequence. Now the scene changes. The Pharisees press their question, but He seems not to hear. He stoops and with His finger writes upon the ground. They cry out for an answer. Then He rises and confronts them, in the mastery of moral purity and spiritual might which compels recognition. The law of Moses, to which they have appealed, says that such a criminal is to be stoned. Very well. Jesus puts the law in a new light. "He that is without sin among you, let him cast the first stone." The judge has spoken, and stoops again to His strange writing. Why do they not begin to stone the woman? Convicted by their own consciences, they go out one by one, beginning at the eldest, even unto the last. Think of it! Scribes and Pharisees, the elect, children of Abraham, heirs of the covenant, custodians as they think of righteousness—*they convicted of sin!* Who, then, can claim to be righteous? So the truth goes home. Conscience tells every man, no matter what his position or profession, that he is still a sinner before the Holy God. Jesus appeals confidently to conscience; and as a result He finds Himself alone with the guilty one. Again He rises and, fixing those soul-penetrating eyes upon her, asks: "Woman, where are those thine accusers? hath no man condemned thee?" And when she says, "No man, Lord," what words of life are those which fall from His lips: "Neither do I condemn thee: *go, and sin no more.*" Imagine the hope, the joy of divine forgiveness, the opening promise of redeemed life, that suc-

ceed to the despair and hopelessness of a few moments before, when the woman saw only the angry and relentless faces of her pitiless accusers. Fancy the reverent love with which she turns to her Saviour and dedicates her life to Him; and you are seeing in imagination what in millions of instances has been actual experience in the history of humanity, as the sinful soul, brought into contact with the sinless Saviour, has been redeemed, saved, raised out of sin into the new life of righteousness (John 8:3-11).

Not every one who is convicted of sin is converted. Conscience is a true monitor, but men do not always obey its mandates. Jesus presently meets the Pharisees again, for they are ever gathering about Him, seeking to entrap Him. Because He declares Himself to be the light of the world, they accuse Him of bearing record of Himself, and a false record. In His reply, after asserting that the Father who sent Him bears witness of Him, He tells them that they shall seek Him, and shall die in their sins, if they believe not that He is the Son of God, the Messiah (John 8:24). Disbelief in Jesus, therefore, is fatal sin, if persisted in. And now Jesus utters a further truth concerning sin, when He says, "Whosoever committeth sin is the servant of sin" (John 8:34). Sin is slavery, and the sinner is a slave and not a freeman. He has sold himself into this slavery, through love of evil, and there is no escape, no freedom, except in being made free through the grace of salvation, and coming thus into the life of faith and obedience and love.

Facing His enemies, who but Jesus could fearlessly place His own character on trial and ask, "Which of you convicteth me of sin?" And having no evidence to bring, they did what men are wont to do when they

have no case, resorted to violence, and took up stones to cast at Him. Thus they convicted themselves (John 8:43-46).

The question as to sin is next raised by the disciples in regard to the man born blind. "Teacher, who did sin, this man, or his parents, that he was born blind?" Jesus says neither the man nor his parents; sin was not involved—it was to let the power of God be manifested. Then He proceeds to give sight to the man. Inherited physical imperfections, then, according to the teaching of Jesus, do not necessarily involve sin, which lies in the moral and spiritual realm, while its consequences are often seen in the physical and material realm.

The Pharisees cavil at this miracle, especially because like so many of Jesus' acts of mercy it was performed on the Sabbath day, and call the man before them to question him. "How were your eyes opened?" He replies, "The man they call Jesus made some clay and smeared my eyes with it and told me, 'Go and wash them in Siloam'; so I went and washed them, and I got my sight." "Where is he?" "I do not know." They ask him again and get the same answer. Then they brought in the question of sin in another form. "This man is not from God," said some of the Pharisees, "for he does not keep the Sabbath." Others said, "How can a sinner perform such signs?" They were divided on this, and turned to the parents this time for light, but got none. "He is of age, ask him," they said, not proposing to brave being put out of the synagogue for the crime of confessing Jesus to be the Messiah. So again they summon the man, and to wreak their anger on some one, bid him "Give God the praise; this man, we know quite well, is only a sinner." "I do not know whether he is a sinner; one

thing I do know, that once I was blind and now I can see." John Hay has graphically pictured the scene:

"He stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.

. . . . .

"Their threats and fury all went wide;
They could not touch his Hebrew pride.
Their sneers at Jesus and His band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.
'I know not what this man may be,
Sinner or saint; but as for me,
One thing I know,—that I am he
Who once was blind, and now I see.'

"They were all doctors of renown,
The great men of a famous town. . . .
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath-day;
And what the Christ had done to him,
He knew and not the Sanhedrim."

The poor unlearned man teaches the doctors a lesson in spiritual perception, taking up their point about sin. "God, we know, does not listen to sinners; he listens to any one who is devout and who obeys His will. It is unheard of, since the world began, that any one should open a blind man's eyes. If this man were not from God, he could do nothing." To which plain truth they retort, "And so you would teach us—you, born in sin altogether!" and expel him. But it is only to be met

and welcomed by Jesus, who reveals Himself as the Son of Man; whereupon the man with the new sight, confessing his new-found faith, says, "I do believe, Lord," and worships Him.

Then Jesus teaches a lesson to the Pharisees who are beside Him and who ask if they are blind. Where there is no capacity to know, He tells them, there is no sin, but sin consists in knowing the right and not doing it, in seeing and not obeying, in possessing conscience but not following it. "If you were blind, you would have no sin: but now you say, We see, and so your sin remains" (John 9:1-41).

That we are sinners and need constantly the divine forgiveness Jesus teaches unmistakably in the prayer which He gave His disciples as a model, when they asked Him to teach them how to pray after He had told them how not to (Matt. 6:5-15). The clause, "Forgive us our debts," in Matthew, is given by Luke, "Forgive us our sins" (11:4); while Mark, who does not give the full form of the prayer, uses the word "trespasses," which connotes sin (11:25, 26). The word translated "debts" also denotes sin or offence, so that we are clearly taught to realize our need of deliverance from this evil.

Concerning the nature of sin and sinful acts, Jesus clothes His teaching in the unparalleled denunciations of the Pharisees. With hypocrisy as the chief and constant sin, He mentions also preaching without practising: "they say and do not" (Matt. 23:3); spiritual oppression (ver. 4); vanity and self-seeking (ver. 5-7); blocking the way to the Kingdom by fraud and proselyting (ver. 13-15); false teaching, misleading others (ver. 16-22); tithing the infinitesimals and neglecting matters of real weight (ver. 23); extortion and excess

(ver. 25, 26); display of outward righteousness to conceal inward hypocrisy and iniquity (ver. 27, 28); these are sins that lead the Master to ask that terrible question, "You serpents! You brood of vipers! How can you escape the judgment of hell?" (ver. 33). Nor must it be supposed that the Pharisees were sinners above all others in these respects. These are sins common to all men everywhere in all periods of history; found not only among the publicans and sinners, the depraved and despised, but as in this case among the leading men in the religious and ecclesiastical circles of their day and place.

Jesus further pictures sin in the unfaithful steward who deals treacherously with his trust and ill-treats those placed under his care (Luke 12:45, 46). He declares the necessity of repentance on the part of all when, on being told of the fate of certain Galileans whose blood Pilate had mingled with their sacrifices, He says, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish" (Luke 13:2). Then bringing up another illustration in the case of the eighteen upon whom the tower of Siloam fell, He teaches that accidents must not be regarded as divine punishments for sin, since these men were not sinners above all men that dwelt in Jerusalem. "Except ye repent, ye shall likewise perish" (Luke 13:4, 5). It is much easier to read divine judgments in what befalls others than to recognize our own sinfulness and our need to repent and amend. Jesus, therefore, uses these cases to refute a common notion and impress the need of individual preparation for whatever may come.

The judgment and doom awaiting the unrepentant

and unforgiven sinners, who put off repentance until it is too late, are set forth in solemn words: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth" (Luke 13:25-28). These words, remember, were not spoken to the confessedly sinful people, but to the reputable and respectable—pious people, whose pretensions to goodness were great, but whose hearts were hard and sinful.

On the other hand, how beautifully is pictured the joy in heaven over the repentance and redemption and restoration of the sinner, in that matchless parable of the lost sheep, where the loving shepherd is seen seeking the lost one until he finds it and brings it back to the fold. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." That there were any such just persons Jesus did not mean to imply. He was speaking with fine irony, as they well knew, to those Pharisees and scribes who were murmuring against Him, "This man receiveth sinners, and eateth with them" (Luke 15:1-8). Yes, Jesus did receive sinners and He saved them; and how His heart went out after them he showed further in the parable of the woman who hunted out the lost coin, and that other of the father who watched and waited the homecoming of his poor, sinful, wandering boy, and on his

return in repentance and sorrow, made glad over his son which was lost and found again; while in the self-righteous and bitter-hearted elder brother Jesus showed the attitude of these very scribes and Pharisees toward the sinful and needy world (Luke 15:9, 10; 11-32). Let us never forget those words of Jesus, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

While Jesus does not specify particular sins beyond what we have seen in our review, He makes an inclusive sweep in His declaration that "it is easier for heaven and earth to pass than one tittle of the law to fail;" that divine law of righteousness which He reinterpreted and came to fulfil, which is summed up in supreme love to God and neighbor, and the practical working code of which is the golden rule. Disobedience to this law is sin, and the sinner and his fate are typified again in the certain rich man who was blind and deaf to the needs of Lazarus, who lay in poverty and distress at his gate. This was the sin of selfishness leading to omission, as that of the Pharisee who went up to the Temple to pray was the sin of pride and self-righteousness; as the sin of the rich young man who came to Jesus was unwillingness to surrender all for Him; as that of the servant to whom his lord entrusted the pound was a grumbling spirit and a waste of opportunity in disregard of duty; as that of the man at the wedding feast without a wedding garment was rebellious self-will; as that of the scribes and Pharisees, finally, was outward pretense and piety but inward evil of every bitter, even murderous sort.

It is strangely significant, at least, that in the picture which Jesus draws of the judgment when the Son of man has come in His glory and the nations are gath-

ered before Him, the sins which shall banish those on the left hand from heaven are all sins of omission. And these sins, moreover, are all failures to meet human need in Jesus' name. Heinous sin is it to be blind to human want and the obligations of human brotherhood.

Three times more Jesus speaks of sin. The first time is in His last talk with the eleven on the night of the Supper, when He tells them that they shall suffer persecution from the same enemies who were seeking His life. "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin" (John 15:22). That is, to natural sinfulness of heart, they now added that of unbelief and rejection of their Messiah. The second time is at the betrayal, when He says, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners" (Luke 14:41). Human sinfulness was now to reach its culminating point. In this tragic sin Judas had his share, as did the chief priests and the scribes and Pharisees, blind leaders of the blind.

And the last time Jesus speaks of sin is after the resurrection, when He has revealed Himself to the terrified disciples, and after removing their fear has opened their understanding, so that they might see in Him the Scripture prophecies fulfilled, and realize the purpose of it all—that "repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). Thus He committed unto them the gospel of salvation from sin—a world-wide salvation to meet a world-wide sinfulness.

Having thus considered what Jesus has to teach, directly and in the form of parable or illustration, concerning sin, we find that He puts forth no definition, no logical theory, no explanation of sin. He as-

sumes, without argument, that all men are sinners, and speaks of them as "lost"—so lost that He came to save them, even at the cost of His own life. The exceeding sinfulness of sin lacks no emphasis in His teaching. It is not a mere mistake, a superficial defect, a blot on character, but a heart disease and a desperate and fatal one, curable only by repentance and faith in God and His Son, the Saviour (Mark 16: 16; John 3: 36). So terrible is sin that Jesus says, "If thy hand or thy foot offend thee, cut it off, and cast it from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire" (Matt. 18: 8). The language is figurative, but could not be more expressive or solemn as to the fatal results of sin unrepented and unforgiven.

There are certain sins, as Professor Scott points out,[1] which in special degree excite the scorn and anger of Jesus. His condemnations are significant, because He recognizes these sins as typical and most dangerous. It is remarkable that He says little about the grosser sensual vices, never dwelling on them at length. He takes for granted the need for personal purity, going far beyond common ethics in this regard (Matt. 5: 27); but He was intent on the inward transformation which is the only means by which the sensual appetites can be controlled. The sins which He denounces, therefore, are those which involve an inward falsehood, a deliberate perversion of will, such as pride, arrogance, self-righteousness, cruelty, hypocrisy. "The hypocrite is false without knowing it, and it is this which makes his condition so hopeless. To take the false for the true, to have the light that is in you darkness, that is moral perdition." All forms of oppres-

[1] E. F. Scott, "The Ethical Teaching of Jesus," p. 109 f.

sion, the exploitation of the weak by the strong, cruelty which acts by indirection as well as openly, are sin and will receive due punishment (Matt. 18:7).

Everywhere in this teaching we feel the abhorrence of Jesus for sin, which to him signifies the ruin of a man's hope of achieving a righteous character, of realizing the highest possibilities of life. Habitual sinning atrophies the spiritual sight. "The lamp of the body," says Jesus, "is the eye. So, if your eye is generous, the whole of your body will be illumined, but if your eye is selfish, the whole of your body will be darkened" (Matt. 6:22, 23; *M.*). With Jesus the technical violations of the Law, which had by tradition been made to include every trivial act and were regarded as equally sinful with the real offences against God and man, were of small importance compared with the inner motives and thoughts which determine character and actions. Thus we find Him constantly warning men against the delusive peril of ceremonial cleansing which leaves the heart unpurged of evil. Sin within cannot be reached that way, but must be exorcised by repentance and faith.

Everywhere in this teaching, also, with the single exception of the one class of the self-righteous leaders who rejected Him, there is the note of optimism and hope. Man is a sinner, but he is salvable. When, like the prodigal, he comes to himself and confesses, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son" (Luke 15:18, 19), he is near the door that leadeth into life. When, like the publican in the Temple, he prays, "God, be merciful to me a sinner" (Luke 18:13), the doors of forgiveness and love are swinging wide. For it is the same Jesus that teaches abhorrence of sin who promises

forgiveness of sinners and says, "Him that cometh unto me, I will in no wise cast out" (John 6:37). In the words of quaint Giles Fletcher:

"He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, He is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
Pleasure without loss, a treasure without stealth."

Chapter Six

THE TEACHING OF JESUS CONCERNING SALVATION

And there were certain Greeks among them that came up to worship at the feast.

Sir, we would see Jesus. Marvel you
That we forsake Apollo and that maid
Of Ephesus, fair-haired and chaste, to seek
A man of Nazareth, a carpenter? . . .
We have seen him, Gardarius, that mad beast
In whom the passions raged, all uncontrolled,
Consuming all they touched, by gentleness
Of this same Jesus, calmed and made a man.
The gods of Greece are great, and men shall praise
Their strength and loveliness, immortal, yet
They taught not men to live as does this carpenter
Preaching to fisher-folk by Galilee. . . .
If he be man and sore beset, these blades
Shall free, or we will perish at his side;
If he be God, ah Jew, if he be God!
Enough, go tell your Master that we wait!

—*Nellie Burget Miller.*

The Son of man is come to seek and to save that which was lost.—*Words of Jesus (Matt. 18:11).*

Jesus means us to live a life utterly and absolutely based on God—obedience to God, faith in God, and the acceptance of the sunshine of God's fatherhood. He means us to go about in God's way—forgiving our enemies, cherishing kind thoughts about those who hate us or despise us or use us badly (Matt. 5:44), praying for them. This takes us right back into the common world, where we have to live in any case; and it is there that He means us to live with God—not in trance, but at work, in the family, in business, shop and street, doing all the little things and all the great things that God wants us to do, and glad to do them because we are His children and He is our Father. Above all, He would have us "think like God" (Mark 8:33); and to reach this habit of "thinking like God" we have to live in the atmosphere of Jesus, "with him" (Mark 3:14). All this new life He made possible to us by being what He was.—*T. R. Glover.*

Chapter Six

THE TEACHING OF JESUS CONCERNING SALVATION

"Zacchæus, come down at once, for I must stay at your house to-day," says Jesus on His way through Jericho, as He calls the rich tax-gatherer from his observation post in the sycomore tree. And as Zacchæus hastens to obey and gives glad welcome to the now famous Teacher whom he has been so eager to see, Jesus adds, "This day is salvation come to this house." This is His answer to the onlookers who are muttering that He has gone to be the guest of a "sinner." Zacchæus meanwhile is making out a pretty good case for himself, saying, "Lord, I give the half of my goods to the poor; and if I have extorted money from any man (the Greek indicates the fig trade as the opportunity), I give him back four times as much." This marks a good start for the kingdom, and might well have put the murmurers to the blush. But there is something lacking yet—the one thing needful indeed —which Jesus alone can supply, and that is His own presence and spirit. With the coming of Jesus into his life Zacchæus becomes a new man.

Here we have a concrete lesson in salvation, as we find it in both the words and action of Jesus. Zacchæus, though short of stature, is an eminent "sinner," for the chief tax-gatherer must be as marked a man as he is a hated one. But Jesus sees in him the possibilities of spiritual transformation and of service and

summons him. Then He accompanies the despised little man home amid the jeers of the people, and after announcing in their hearing that He carries salvation with Him, makes this pregnant declaration, "For the Son of man has come to seek and save the lost" (Luke 19: 1-10). He has saved one of them before their very eyes. To bring salvation to sinners—that is why He came; to make the salvation of a world possible—that alone explains His mission.

Only one other time, however, does Jesus use this word in the Gospel records. That is when He says to the Samaritan woman, "Salvation comes from the Jews" (John 4: 22).[1] But just as He was always dealing with character, while He did not use that specific word, so in this case, while He does not employ the word "salvation" He is always engaged in the work. He occasionally uses the word "save," but commonly expresses salvation in terms of "life" or "eternal life"; while the characteristics and moral and spiritual requirements of the "saved life" are the same as those of the "kingdom of heaven."

The word salvation is used frequently in the New Testament outside of the Gospels, referring commonly to Christ, who "being made perfect, became the author of eternal salvation unto all them that obey him" (Heb. 5: 9). In the Old Testament it is constantly found in the Psalms and Prophets, and with this usage Jesus was thoroughly familiar. He knew therefore the scriptural and traditional significance of the word and the national ideals wrapped up in it. In His teaching He had to put a new content into the idea, while taking something of the old away from it. Perhaps this was

[1] The word "salvation" is used only four other times in the Gospels, and all of these in Luke: twice by Zacharias (1: 69, 77); once by aged Simeon (2: 30); once by John the Baptist (3: 6).

why He used a different word. Salvation with Him means a new way of life, and He Himself is that Way, as He declares (John 14:6). His own life shows what a saved life is, and has set the peerless ideal and example for all time. The Hebrew word translated "salvation" 117 times in the Old Testament means "safety" or "ease," and commonly refers to safety from the enemies of Israel, and to the special favor of Jehovah, in whom Israel trusted for deliverance and protection. It had a national and material meaning, and contained the hope and expectation of the reëstablishment of the throne of David and the universal reign of the chosen people under the looked-for Messiah. Jesus had to undertake the prodigious task of substituting the moral and spiritual ideal for the earthly and material. He must make it clear that the establishment of the kingdom of God, the work which the Father had sent Him to do, was something entirely different from the realization of the predictions of the ancient prophets and the hopes and dreams of His own people. He might well foresee the end of such an adventure. What is salvation, then, as it lies in the teaching and example of Jesus?

The Gospel records tell us that when Jesus heard that John had been arrested, He began to repeat John's text, saying, "Repent ye, for the kingdom of heaven is at hand" (Matt. 4:12, 17). Mark says, "Repent and believe in the gospel" (1:15). The Greek word means "change your mind," and this is the first step toward salvation. What John the Forerunner meant by "repentance" is shown to a degree in the account of his dealings with the various classes of people who came to him for baptism, including even a number of the scribes and Pharisees. What he demanded of them

as a precedent to the "remission of sins," covered under that general term repentance nothing less than penitence for sin, confession by act, fruits of virtue and goodness instead of mere profession and pretence, generous sharing of possessions, honesty in dealings, a spirit that would not practise extortion or lay false charges but would foster contentment (Matt. 3 : 1, 5-9). The records do not tell what Jesus preached under His call to repent, but since in a sense He took up John's preaching work it is not likely that He was more lenient in His moral requirements, however differently He might have phrased His message or uttered it. These are characteristics which belong to a reformed and redeemed life, and of such is the kingdom of heaven. The one inclusive requirement which Jesus will add is that of righteousness, His great word next to Love.

As Jesus deals with individual sins, so He deals with individual salvation. He came to save men, and to do that He must first reach their wills, so that they may have minds to change, away from disobedience and unrighteousness toward obedience and God. Salvation in its deepest meaning is to bring the wandering, bankrupt boy back to his Father's house. In the far country he was lost, hopeless; but there came a stirring within—the Spirit that prompts in the new birth—and with the sense of penitence came the change of mind, the will to act, and all that followed until the restoration to sonship was complete (Luke 15 : 11-32). How could Jesus teach the salvation of a soul more beautifully or plainly than in that parable?

Repentance, regeneration, faith—these mark the progress in the saved life. Faith, or belief in Him, is one of the essential requirements. In the parable of the

sower, Jesus says of the wayside hearers, "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke 8:12). As to faith's part in salvation, teaching could not be stronger. Note the repetition as to its necessity and result in John 3:15, 17, 18, 36; 5:24.

Jesus implies, says Professor Glover, that "when a man is saved, he is God's again, and God is glad at heart. As for the man, a new power comes into his heart, and a new joy; and with God's help, in a new spirit of sunshine, he sets about mending the past in a new spirit and with a new motive—for love's sake now. When the Good Shepherd goes seeking the lost, he goes with Him. Christian history bears witness, in every year of it, to what salvation means, in Jesus' sense. To achieve this for men is His purpose; and in order to do it, His first step is to induce men to rethink God. Something must be done to touch the heart and to move the will of men, effectively; and He must do it." That means the cross—that opens the heart of God to man and brings the heart of man in answering love to God.

Salvation is not something to be attained in the future, or to be regarded merely as an escape from the penalty of sin. It is not a synonym for "conversion," the point of turning. The life of discipleship through faith in the Son of God is the "saved life," and this begins here, the moment the saving contact with Jesus comes. This comes through the Spirit, as Jesus teaches Nicodemus, but how it comes escapes human discernment, like the source of the blowing wind (John 3:8). The effort to confine this experience to certain definite forms has caused much confusion and wretchedness, but it finds no countenance in the teaching of

Jesus. He forgives sins and saves the sinners, but says nothing as to the manner or nature of the inner change that must take place. The essential point is that it is inner and spiritual, not outward and ceremonial. And the new-born at once enters into the fellowship of the living Way, the true discipleship that means self-denial, cross-bearing, and following. In this Way he shall realize the paradox of saving his life by losing it for Jesus' sake (Matt. 16:24, 25).

We may get a further idea of the salvation effected by Jesus if we take some concrete examples where we can see the results of companionship with the Master. We realize that salvation is not a single experience but a continuous life-process; that it means not only a life saved *from* but *unto*—from sin unto righteousness. Note its development in Peter and John, originally fellow-fishermen on Galilee. Picture them as they were, young and full of manly strength, on that day when Jesus said to them, "Follow me!" and their new careers began. Trace those careers on through the records. Jesus reads the abilities and powers latent in them, makes them His personal companions, pupils and friends, and educates them as only He can. Hear Peter say, after the miraculous draft of fishes, as he falls at Jesus' knees, "Lord, leave me; I am a sinful man"—a recognition of himself in the presence of a purity and personality such as he had never seen before (Luke 5:8). Turn to the Acts of the Apostles then, and read that masterly sermon which Peter preached in Solomon's portico, after he and John had healed the lame man at the Gate Beautiful. Hear how in his closing words to the awestruck multitude he sounded his Master's own note of salvation: "It was for you first, children of the covenant, that God raised up his Serv-

ant, and sent him to bless you by turning each of you from your wicked ways" (Acts 3:26). That put the two apostles into jail for overnight, and next morning the ecclesiastics, including the high priest and all his kindred, gathered in council and had the men in before them to answer questions; the first one being the very same question that was put to Jesus in the same city by about the same crowd of rulers in the beginning of His ministry, and very likely heard then by Peter, "By what authority have you done this?" The promise of Jesus, that if they were ever brought before councils or kings or rulers they need not fear, for the Holy Spirit would give them words to speak, was now made good; for Peter, "filled with the Holy Spirit," made his defense so boldly and ably that all marveled, perceiving that these were uncultured and ignorant persons; but they recognized them as having been companions of Jesus (Acts 4:1-14; *M.*). Read on through the fascinating story, and realize that this was the same Simon Peter of the old fishing days, but "he had been with Jesus." Doubtless it was Peter who furnished Mark with the material for the story of Jesus told in that shortest and most graphic of the Gospels. And his closing words, in his last General Letter, are indicative of the old educational habit, as he enjoins his fellow disciples to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory now and to the day of eternity" (II Peter 3:18; *M.*).

What a contrast, too, between John, surnamed by Jesus Son of Thunder, and John the Evangelist, whose Gospel reveals the heart-throbs of the Son and the all-embracing Love of the Father, and has been the comfort and solace of humanity through the centuries;

whose "Love Letter," as his First Epistle is called, reveals what he learned from his Teacher even more intimately than his Gospel does; while his marvelous visions on Patmos have made the Revelation a book by itself. His transformation came through the Teacher whom he saw, when he came to write his Gospel, as the true Light, the Word made flesh, "full of grace and truth" (John 1:9, 14).

There was one other tax-gatherer called by Jesus as a disciple: Matthew the Evangelist, whose name leads all the rest as we open our Bibles, and whose Gospel deserves its primal position in the New Testament. Jesus called Matthew, like the others, not because he was a man with a past but because he was a man with a future. "When Jesus had wrought His gracious work in the soul of Matthew," says J. W. G. Ward,[2] "we can see the keen look of joy in his face, as he left the toll-house and the sordid business in which he was engaged. The beginnings of the Christian life are supposed by some to mean the end of all that gives rise to gladness and hope, but as John Masefield has shown in 'The Everlasting Mercy,' the conversion of Saul Kane, the poacher-roué, was truly the birth hour of delight and joy.

"I did not think, I did not strive,
The deep peace burnt my *me* alive;
The bolted door had broken in,
I knew that I had done with sin.
I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.
. . . . . .

2 "The Master and the Twelve," p. 143.

The station brook, to my new eyes,
Was babbling out of Paradise;
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt."

Multitudes of the saved can appreciate that feeling and what the beginning of that new life means, though the experience is as varied as personality and temperament. What Jesus did for these men He seeks to do for all who will come to Him in the only way that can make their lives right with God. It is because He sees the hope of salvation in all sorts and conditions of men that He mingles with them regardless of the prejudices and criticisms of those who hold themselves superior in piety and estate. He incurs the reputation of "divine, disreputable friendships" with society outcasts, and the odium of being called "a glutton and a wine-bibber, a friend of publicans and sinners" (Matt. 11:19), not because He likes them as they are, but because He sees them as they may be, and finds in them a responsiveness to His teaching which He does not find in those who are tight-sealed in their self-righteousness. No sinner is in hopeless case so long as he is conscious of his need of salvation. "Jesus believed in the divine possibilities of divinely changed men," says Dr. Coffin. "He is as confident that He can conform us to His likeness, as that He Himself is at one with His Father."

Jesus teaches unmistakably that salvation is to be found in Him. He says, "I am the door, by me if any man enter in he shall be saved" (John 10:9). He says to the Pharisees, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have

the light of life." "If ye abide in my word," He says to the Jews who had believed Him, "then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. . . . Every one that committeth sin is the bondservant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed" (John 8:31, 32, 34, 36). Freedom from sin and its slavery is salvation. And on another occasion He says, "This is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life" (John 6:40). Put this with the supreme love declaration in John 3:16. The very mission of Jesus is to call sinners to repentance, that they may become members of the kingdom of heaven and have fellowship with God (Mark 2:17). And the freedom which He gives, the freedom of the truth, means not only a life saved from the slavery of sin, but saved unto love of the good, the beautiful and the true; saved from dwarfed and distorted development unto the full stature of manhood in Christ Jesus; saved from narrowed limitations unto full capacity to appreciate and enjoy God's world; such delight in it as Jesus had when the flowers bloomed for Him, the birds sang to Him and all nature was vocal with praise, and when little children nestled in His arms. To come to Him is to experience the truth so finely expressed by the poet Faber:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.
For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

"But we make His love too narrow
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.
If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord."

"The victory over sin is a permanent feature of Christian experience," says Professor Glover. "Look at the freedom, the growth, the power of the Christian life—where do they come from? All these things—peace, joy, victory and the rest—follow from the taking away of sin. And all this is the work of Jesus. It is Jesus who has changed the attitude of man to God, and by changing it has made it possible for God to do what He has done. If God, in Paul's phrase, hath shined in our hearts (II Cor. 4:6), it was Jesus who induced men to take down the shutters and to open the windows."

The underlying source of sin is the disobedient will of man, which is out of harmony with the divine will. Jesus seeks to redeem man by restoring the harmony. He emphasizes the exceeding sinfulness of sin and shows how it destroys man's relationship with God, as we have seen in our study of His teaching concerning sin, but He also recognizes the boundless possibilities of restoration. Because man is lost Jesus came to rescue him; because he is a sinner but salvable Jesus will save him (John 12:32). Sin's problem of despair is solved by Jesus' gospel of salvation. This salvation is ethical and practical, and has to do with everyday conduct. As sin is a heart-disease, which only the grace of God can cure, so salvation is a heart-restora-

tion which only Jesus can effect (Mark 7: 21-23; Matt. 9: 6). Teaching the infinite importance and worth of the individual soul as no other Teacher ever taught it (Matt. 16: 26), Jesus seeks to awaken in men the sense of sin which will make penitence, faith and forgiveness possible; so that they may give up their sin, turn to obedience to the will of God, and be fit for the kingdom of heaven. Salvation through repentance, regeneration, faith and forgiveness—these are the great words that fall from the lips of Jesus.

Thinking now of the saved life in terms of the Kingdom, which is a central theme in the teaching of Jesus, we note that He has much to say regarding its responsibilities, duties, and service. The qualities of righteous character which it demands have been depicted in the study of that subject in a previous chapter, and these therefore need not be repeated here, though they must not be forgotten. We may allude in addition to the call for open allegiance (Luke 9: 26); steadfastness (Luke 9: 57), and obedience, doing the will of the Father (Matt. 7: 21). Service is a keynote, beautifully taught in those words to the ten disciples moved with indignation against the other two whose mother had asked for their preferment in the kingdom: "You know the rulers of the Gentiles lord it over them, and their great men overbear them: not so with you. Whoever wants to be great among you must be your servant, and whosoever wants to be first among you must be your slave; just as the Son of man has not come to be served but to serve, and to give his life as a ransom for many" (Matt. 20: 25-28; *M.*). The dignity of the humblest deed done in Jesus' name is taught in the washing of the disciples' feet, together with the true humility: "Do you know what I have

been doing to you? You call me Teacher and Lord, and you are right: that is what I am. Well, if I have washed your feet, I who am your Lord and Teacher, you are bound to wash one another's feet; for I have been setting you an example, that you should do what I have done to you. Truly, truly I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him. If you know all this, blessed are you if you really do it" (John 13: 12-17).

In the teaching of Jesus there is no such thing as salvation by proxy; each individual soul must be saved by itself (Luke 9: 23). This does not mean that Jesus does not teach the duties of social relationships and service. He emphasizes the sacredness of marriage and home life, giving woman a new place in the world's teaching (Matt. 19: 5, 6); together with obedience to parents (Luke 2: 51), impressing the commandment to honour father and mother (Mark 7: 9-13); then, in that striking picture of the final assize, when the Son of man comes in His glory and all the angels with Him, and He sits on the throne of His glory to judge the nations gathered before Him, Jesus teaches that the inheritors of the kingdom are those who have shown the virtues of human kindness and helpfulness, ministry to those in need and distress, hospitality and loving service, and done this without consciousness of doing anything unusual and without thought of receiving reward or recognition (Matt. 25: 30-40). At the same time, this was not done as collective goodness or service, but as the fruitage of the individual life that had found salvation through repentance and faith in the Son of God, and thus become imbued with the characteristics and spirit of the kingdom.

This teaching of Jesus concerning salvation touches

humanity at all points. It is not theory, it is teaching that can be put into immediate practice to-day, as it was in Galilee. Regeneration unto spirituality, repentance unto righteousness, faith unto eternal life, strength unto service, hope unto immortality—these are among the beatitudes included in this Good News—the best that ever came from the heart of God to the sinful but yearning heart of man. In this teaching is Love centralized, surrounded by faith, mercy, kindly deeds, all the graces that mark the ideal of character. In the life and example of Jesus His teaching is perfectly set forth. In His death on Calvary, the Christ crucified as a willing sacrifice, in order that He might become the Saviour of the world, His life becomes effective unto salvation to all who will believe.

This, then, is Jesus' teaching of salvation. If a sinner, it says you may be saved—this hour, if you will hear His call and follow Him. If a self-righteous Pharisee, this teaching shows you your condemnation unless you repent and change your mind. If a weak disciple, it reveals the source of divine strength; if tempted of evil, the way of resistance; if mourning for sin, the promise of comfort; if sincerely striving to do the Father's will, it holds before you the crown of life. It is a joyous Gospel! Jesus teaches joy and peace as kingdom realities for His true disciples. Men should mourn for their sins, but should not have a mournful religion. Nothing should eclipse the abiding joy which Jesus intends His followers to have to the full (John 15:11). "Why art thou always smiling, Deicolus?" asked his friend of one of the early Christians. "Because," he answered, "no one can take my God from me!"

Chapter Seven

THE TEACHING OF JESUS CONCERNING PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavenly burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong—
That we are overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?

—*Richard Chenevix Trench.*

The act of praying is the very highest energy of which the soul is capable.—*Hartley Coleridge.*

Ten minutes spent in Christ's society every day; aye, two minutes, if it be face to face and heart and heart, will make the whole life different.—*Henry Drummond.*

I fell into the habit of talking with God on every occasion. I talk myself asleep at night, and open the morning talking with Him.—*Horace Bushnell.*

O Lord our God, grant us grace to desire Thee with our whole heart; that so desiring we may seek and find Thee; and so finding Thee may love Thee; and loving Thee, may hate those sins from which Thou hast redeemed us.—Anselm (1033-1109).

CHAPTER SEVEN

THE TEACHING OF JESUS CONCERNING PRAYER

"FATHER, the hour is come," said Jesus, lifting up his eyes to heaven; "glorify thy Son, that thy Son also may glorify thee." As we review the Gospel story from the scene of the baptism at the Jordan to the cross on Calvary, one of the features that invariably attracts our attention, as it stamped itself indelibly upon the hearts and memories of His inspired biographers, is the prayer-life and teaching of Jesus. Here we see the closeness of the communion between the Son and His Father, the intimacies too deep for words, the reality of prayer as it draws upon the divine reservoirs of sustenance, refreshment and power.

Let us follow the Gospel record and learn what Jesus has to teach us both by example and precept concerning prayer. We first see Him praying just after He had been baptized by John, and while He was in that act the heaven opened and the Holy Spirit descended upon him in bodily form like a dove, and a voice from heaven said, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:21-23). Then, after He is plunged into the midst of His arduous work of teaching and healing, we are given a revealing picture of Him, rising a great while before day and going out to a desert place and praying; while His disciples follow Him presently to tell Him all the people are seeking Him (Mark 1:35-37). We are taken with Him

up the mountain-side, where He spends the night in prayer before making His final appointment of the Twelve who are to be His closest companions, and whom He named apostles (Luke 6:12, 13). Again, we see Him leaving the Twelve in the boat while He goes up into the mountain to pray (Matt. 14:23; Mark 6:46). We see Him at Cæsarea-Philippi, engaged in prayer just before He asks the momentous question, "Who say ye that I am?" (Luke 9:18). In all the great moments of His life He prays. He takes Peter and James and John with Him and goes up into the mountain to pray, and we read that as He was praying the fashion of His countenance was altered, His face shone as the sun, and He was transfigured before them (Luke 9:28, 29). In the last meeting with His "own," in the upper room, He offers the "intercessory prayer," as it has been named, a prayer that is a heart-outpouring to the Father in a transcendent hour; that cannot be understood save by those who know by experience what the communion of prayer is; that has suffered much from interpreters; but that has never yet been taken at its full meaning and in honest seriousness by the great body of those who profess to believe in and follow Him (John 17:21, 22). Then He comes to the Garden, and in the agony of that final hour of struggle and self-victory He bids the chosen Three "sit ye here, while I go and pray yonder." We hear the heart-rending cry, as He falls on the ground, "*Abba,* Father, if it be possible let this cup pass away from me," with the sublime conclusion, "nevertheless, not as I will, but as thou wilt" (Matt. 26:36-39). And as He hangs on the cross He prays, "Father, forgive them; for they know not what they do" (Luke 23:34); true to His teaching, love your

enemies, bless them that curse you, pray for them that persecute you and despitefully use you (Matt. 5:43; Luke 6:27, 28).

Jesus not only thus shows prayer as a sustaining power in His own life and sets the example of it before us, but gives it important place in His teaching. He prays not only for Himself but for others. The little children are brought to Him that He "should put His hands on them and pray" (Matt. 19:13). He tells Peter, "Simon, Simon, Satan has claimed the right to sift you like wheat, but I have prayed for you that your faith may not fail; and you in turn must be a strength to your brothers" (Luke 22:31, 32; *M.*). He says, "I will pray the Father, and he shall give you another Comforter" (John 14:16). He prays not only for His immediate disciples but for all those who shall follow (John 17:20).

Jesus teaches prayer. He teaches how not to pray as well as how to pray. Bad examples had been set by the religious leaders of the people, and these examples have to be replaced by something truer and better. In the Sermon on the Mount He takes this up, along with other matters which need correction, and speaks frankly: "When you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street-corners, so as to be seen by men; I tell you truly, they do get their reward. When you pray, go into your room and shut the door, pray to your Father who is in secret, and your Father who sees what is in secret will reward you. Do not pray by idle rote like pagans, for they suppose they will be heard the more they say; you must not copy them; your Father knows your needs before you ask him." Then, in answer to the request of His disciples, "Lord,

teach us how to pray," He says, "After this manner pray ye:

'Our Father who art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil.'"

Then He adds, "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive men not their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 5-15). Luke gives a slightly different version, abbreviated but the same in idea (11: 1-4); and follows with a parable on the prayer of importunity, and the need of realizing that the heavenly Father wants to be asked, since that is the necessary condition to receptivity (11: 5-13).

Jesus gives another illustration of the wrong and right kind of prayer in the case of the Pharisee and the publican (Luke 18: 10). The man with the short, penitential and confessional prayer went down to his house accepted by God. The prayer which thanks God "that I am not as other men" deserves the contempt of both God and man. Jesus tells a parable about the need of always praying and never losing heart, showing that if the unjust judge who has neither reverence for God nor respect for man sees justice done to the wronged widow in order to stop her from pestering him further, surely God will avenge his own elect (Luke 18: 1-8). When He sees the throngs eager to hear the good news, moved with compassion because they fainted and were scattered as sheep unshepherded,

Jesus says to His disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he send forth labourers into his harvest" (Matt. 9:38). This instructs the disciples to pray for a definite object and to offer united prayer. He teaches the close connection between faith and prayer, putting strong emphasis on His words: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This follows His urgent appeal to His disciples to have faith in God and His astounding declaration as to what an absolutely undoubting faith could accomplish. At this same time He teaches that if one has anything against anybody, he must forgive him before praying if he expects the Father in heaven to forgive him (Mark 11:24, 25). When the sleepy disciples could not keep awake in Gethsemane He enjoined them to "watch and pray, lest ye enter into temptation" (Mark 14:38). And in speaking of the terrible events that shall precede the coming of the Son of man with power and great glory, He magnifies prayer, saying, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). Such is the place and power of prayer as given in the teaching of Jesus.

As we review this teaching, the immediate feeling is that prayer was normal and natural to Jesus, a very part of His life. His conscious relationship to the Father made constant communion with Him a delight and gladness. Prayer was the connecting wire that kept Him in communication with the Unseen but not Unknown. Prayer was of course not a strange thing to His disciples, for its origin is as old as mankind;

but as with everything else He touched, so with prayer: Jesus made it new to them in its reality and its direct applications. "Prayer is and remains the native and deepest impulse of the soul of man," as Carlyle says, but it is an impulse that needs to be taught and guided, and Jesus gives it right direction. Worship and prayer in some form are universal, and in all lands and ages and among all peoples, civilized and uncivilized, human desire has reached out toward the something higher. Man's attempts to pray if recorded would make a painful and pathetic chapter of human history. Jesus makes God known as a loving Father to whom His children can come freely with their thanksgiving and their requests, who is not only ever ready to hear them but desirous to have them come, and who will grant what He knows to be for their highest good.

Jesus, as we have learned, lays bare the hypocrisy of the prayers that are made to be seen and praised of men, and leaves no standing ground for the self-righteous. Sincerity is absolutely essential if the prayer is to rise above the earth level. Nothing is needed for effectual prayer but the coming into contact of a sincere soul and God. Jesus furnishes the vital point of contact. There is no required intermediary, no set form, only the outgoing of the soul. We shall not get beyond the words of James Montgomery's hymn:

"Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire,
That kindles in the breast.

"Prayer is the burthen of a sigh,
The falling of a tear—
The upward glancing of an eye,
When none but God is near.

"Prayer is the simplest form of speech
That infant lips can try—
Prayer the sublimest strains that reach
The majesty on high.

"O Thou by whom we come to God—
The life, the truth, the way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray!"

But while the inestimable privilege of prayer is made so free by the graciousness of the Father in heaven, there is nothing in the teaching of Jesus to imply that it can be had in a haphazard way or by the careless. The prayers of Jesus so impressed His close followers that, although they had been taught prayers from childhood, they asked Him to teach them to pray, bringing from Him the prayer that in its comprehensiveness and simplicity has been the marvel as well as the model during twenty centuries, and shall be to the end of the ages. Men will ever need to learn to pray, and to understand the meaning of true prayer as spiritual communion with God. It is through prayer that He becomes real. It is a wonderful thing when a Christian becomes so imbued with the prayer spirit of Jesus that he knows prayer as "an habitual attitude and not simply an occasional act;" knows it, not as "a mechanical repetition of verbal forms, but a strong and secret uplifting of the heart to the Father of all." What prayer may become as secret communion is quaintly described by Sir Thomas Browne, the famous physician, who says: "I have resolved to pray more and to pray always, to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city (London) that may not witness that I have not forgotten God." Many

a disciple can testify to a similar experience in finding all places and times made bright by the presence of the Divine Friend who has taught the secret of prayer and its uplifting power.

Let the closing teaching of Jesus concerning prayer come from His own prayer, when for the last time He was committing the Twelve and all His and their interests, in which were enwrapped the interests of the whole world-to-be, to the Father who had *so* loved the world as to bring His only Son to that hour and place of supreme trial. In this prayer Jesus says:

"I have glorified thee on earth by accomplishing the work thou gavest me to do; now, Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began. I have made thy Name known to the men whom thou hast given to me from the world (thine they were, and thou gavest them to me), and they have held to thy word. . . . Holy Father, keep by the power of thy Name them which thou hast given me, that they may be one as we are one. . . . I have given them thy word, and the world has hated them because they do not belong to the world any more than I belong to the world. I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil one. Consecrate them by thy truth: thy word is truth. As thou hast sent me into the world, so have I sent them into the world, and for their sake I consecrate myself that they may be consecrated by the truth. Nor do I pray for them alone, but for all who shall believe in me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they may also be in us—that the world may believe thou hast sent me . . . and hast loved them as thou hast loved me. Father, it is my

will that these, thy gift to me, may be beside me where I am, to behold my glory which thou hast given me, because thou lovedst me before the foundation of the world. O righteous Father, though the world has not known thee, I have known thee, and they have known that thou hast sent me; so have I declared, so will I declare, thy Name to them, that the love with which thou hast loved me may be in them, and I in them" (John 18).

My soul leans toward Him; stretches out its arms,
And waits expectant. Speak to me, my God;
And let me know the living Father cares
For *me*, even me; for this one of His children.
Hast Thou no word for me? I am Thy thought.
God, let Thy mighty heart beat into mine,
And let mine answer as a pulse of Thine.

. . . . . .

Lord of Thyself and me, through the sore grief
Which Thou didst bear to bring us back to God,
Or, rather, bear in being unto us
Thy own pure shining self of love and truth!
When I have learnt to think Thy radiant thoughts,
To live the truth beyond the power to know it,
To bear my light as Thou Thy heavy cross,
Nor ever feel a martyr for Thy sake,
But an unprofitable servant still—
My highest sacrifice my simplest duty,
Less than which all were nothingness and waste;
When I have lost myself in other men,
And found myself in Thee—the Father then
Will come with Thee, and will abide with me.

—*George Macdonald.*

Chapter Eight

THE TEACHING OF JESUS CONCERNING LIFE HERE

O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

—*J. G. Whittier.*

See Jesus' attitude to life. The word "life" was often on His lips. He loved the thing and therefore loved the word. He wanted men to live. The tragedy of the world to Him was that human life was everywhere so thin and meager. "I came that they might have life, and in abundance." It is His aim to break the fetters and let life out to its completion. Jesus was always arguing with men about the right way of living. Life was to Him ever a treasure of transcendent importance, and His question, "What shall it profit a man if he gain the whole world and lose his own life?" is one of those sentences which having once dropped into the world's mind, is sure to stay forever. —*Charles E. Jefferson.*

Jesus concerned Himself with the underlying, permanent needs of human life. The things that occupied Him were those that touch our humanity in its very substance and in its great abiding relations. . . . The principles which He laid down have proved themselves, during the two thousand years which have since elapsed, to be capable of ever new application. The social order has been transformed many times over, but in each succeeding age men have gone back to those sayings of Jesus, and have found them charged with a living significance. . . . We can see now, as we look back over the centuries, that the endeavor to think out His principles, in their bearing on ever changing conditions, has been the chief factor in Christian progress. . . . All new discovery has only served to vindicate the wisdom of His rule of life. . . . It is concerned throughout with the inner principles of human action, which do not change.—*E. F. Scott.*

Chapter Eight

THE TEACHING OF JESUS CONCERNING LIFE HERE

"I CAME that they may have life and have it abundantly," says Jesus, in His parable of the Good Shepherd. What has He to teach us concerning this "abundant life"? What are its ideals, its principles, its aims, its rules, its modes, its forms of activity, its goals? What is it worth in the sight of God? What is its meaning and value to him who lives it, and what to his fellows and the world at large? What are the forces hostile to it and what the forces friendly? And how can the fullness of the life of which Jesus speaks be obtained? All these are natural questions, of the most profound interest to mankind. What light will the teaching of Jesus throw upon them? John in the prologue of his Gospel says of Jesus, "In him was life; and the life was the light of men" (1:4). Jesus says of Himself, "I am the life" (John 14:6). We may confidently look to Him therefore for the illumination of the true life. Once again we shall find the example often speaking more loudly than the words. We can say, with Caroline Hazard:

> "Illume my mind, Thou very Light of Light!
> I cannot let Thee go until Thou bless."

In His presence we bow before Him as Teacher not merely because of the fact that "never man so spake," but that never man *was* what He was and is.

Following our method of appealing directly to the Gospel records, we find that the first lesson is obedience, taught by the life of the "silent years" in Nazareth when Jesus was reverently subject to his parents (Luke 2:51); taught also in words at His baptism, at the entrance upon His public career: "Thus it becomes us to fulfil all righteousness" (Matt. 3:15), or "all our duty to God," in Moffatt's paraphrase. The next, in the answer to the Tempter, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8), puts God at the center of worship and service—two of the most important factors in the right building of a life. Then Jesus begins His public teaching with the declaration that a spiritual birth is a prerequisite to entrance into the new life which He came to make possible for men (John 2:3). He teaches, further, that to make this life possible God gave His only Son, revealing the measureless depth of His love for His children and making love the greatest molding power in the life (John 3:16). Then we see Him in a whirl of human helpfulness, healing and restoring, and have an ideal life of unselfish service set forth in panoramic pictures scattered through the Gospels. In the midst of the pressing activities another picture appears: "In the morning, a great while before day, he rose up and went out into a desert place, and there prayed" (Mark 1:35).

Leaving for later consideration the eating and associating with people impossible in the Pharisaic circles of society, we come next to the delicate point of proper religious observances. The Sabbath regulations were exceedingly strict with the Jews, and their traditions had made the day one of many difficulties and absurdities. When they counted it lawful to pull a sheep out

of a pit but not to cure a leper or heal a cripple, Jesus drew the line of common sense and said the Sabbath was made for man and not man for the Sabbath (Mark 2:27). The true life will be governed by the laws which God has established, among which is the day for rest and worship; but it will apply common sense to all human additions and interpretations.

The Sermon on the Mount is an exhaustless source of religious education. We have seen how it furnishes the traits that complete the Christian character, as well as the highest form of ethics the world has ever known. It contains therefore the principles that are to control in the abundant life, and some general guide-marks. Its teachings differ widely from the system of minute rules and regulations under which Jesus was brought up. Jesus here teaches that the life which is marked by true humility of spirit; by the meekness which means "willingness to yield in small matters in order to win great ends"; by sympathy, brotherliness, purity, peaceableness, and a hunger for the right, is a blessed life. The new life requires the careful keeping of the real commandments of God and a genuine righteousness instead of a sham and pretense (Matt. 5:3-11, 17-20).

Thus Jesus goes to the roots of life. The motive, not the act, is His norm of judgment. See how He strips off the wrappings and gets to the heart springs, the sources of life, good and evil. Anger, lust, oaths, vengeance—these are destructive forces, which can only be overcome by the divine force of love; love extending, in this unexampled teaching, even to enemies, —this being too commonly regarded as a "counsel of perfection" (Matt. 5:22-48).

The true life, according to this teaching, will be careful not to parade righteousness but to practise it;

will keep its charities to itself; will pray privately, simply and sincerely; will not forget to forgive as it prays to be forgiven. It is a life with a generous Eye (6:22) which illumines everything. Knowing that no one can serve both God and Mammon, it secures its heart safety by choosing to lay up the heavenly treasures, and keeps greed and covetousness under close guard, while not disregarding the duties of stewardship. One of the most beautiful and satisfying things about this life is that it is freed from anxiety and worry by the sense of an all-embracing Providence. What depth of teaching: "Therefore, I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?" It was to Him and He never suffered; why not for everybody? Then He gives that wonderful nature lesson, with its promise that the life that is devoted to the righteous interests of the Kingdom will be thoroughly provided for by the heavenly Father, who knows His children's needs, and will surely not give them less care than He bestows on the birds and flowers (Matt. 6:24-34).

The teaching enjoins withholding judgment, for one reason to escape the hypocrisy of seeing motes through beams; recommends keeping some sacred preserves and holy reticences; and declares that the Heavenly Father loves to be asked and to give good gifts to His children. Then it proclaims the one specific rule—the Golden Rule, as the world has named it (Matt. 7:12), whose universal following would mean all men's good, the remaking of the conditions of living, the establishment of righteousness and peace, and the answer

of the first petition of that prayer which Jesus gave when His disciples said, "Lord, teach us how to pray": "Thy kingdom come, Thy will be done on earth as it is in heaven" (Matt. 6:9-13). This precept shuts selfishness out of the new life and makes it one of mutual and interlocking interests and sympathies. We would have others like and trust us; we must like and trust them, and so through the whole round of social relationships and services which bind us together in the great bundle of life. Marvelous the results of this rule wherever men have tried it, since the day when Jesus announced it and thereafter illustrated it in His own life.

Jesus laid down only this one rule of conduct, and He gave but one commandment, adding this to the ten, which He restated positively in two, Love to God and neighbor. Love to one another was the new controlling principle that should bind His Brotherhood and build firm His kingdom among men: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). The Golden Rule is founded upon the same principle of Love, which runs all through the works and teaching of Jesus, and is to be the dominant spirit in the new life. Something of what this signifies is expressed by Whittier in "The Over-Heart":

"In Him of whom the Sybil told,
For whom the prophet's heart was toned,
Whose need the sage and magian owned,
The loving heart of God behold,
The hope for which the ages groaned!

"Fade, pomp of dreadful imagery
Wherewith mankind have deified
Their hate, and selfishness, and pride!
Let the scared dreamer wake to see
The Christ of Nazareth at his side!

"What doth that holy Guide require?—
No rite of pain, nor gift of blood,
But man a kindly brotherhood,
Looking, where duty is desire,
To Him, the beautiful and good.

"Gone be the faithlessness of fear,
And let the pitying heaven's sweet rain
Wash out the altar's bloody stain;
The law of Hatred disappear,
The law of Love alone remain.

"The world sits at the feet of Christ,
Unknowing, blind and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold."

Such change and blessed transformation were involved in His mission when Jesus came that men might have life and in abundance.

Warning is given that the entrance gate is narrow and the way straitened or close that leads to the new life, but this does not mean that the life itself is narrow or close. It is as broad as honour, virtue, truth, right, goodness, whatsoever is lovely and of good report. Anything broader will be found in the wide way that leadeth to destruction (Matt. 7: 13, 14).

The decisive test of the new life is doing the will of the Father. This is taught dramatically and emphatically in one of those unmatchable illustrations of the Teacher. He has just been bidding His disciples beware of false prophets, who shall be detected by their fruits, and then He says: "It is not every one who

says to me 'Lord, Lord!' who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out demons in your name? did we not perform many miracles in your name?' Then I will declare to them, *'I never knew you: depart from my presence, you workers of iniquity'* " (Matt. 7:21-23; *M.*). Claims and protestations therefore will not be counted for righteousness in the kingdom life. But Jesus goes on to promise that the life which is built on the sound plan of hearing and doing His words shall discover rock foundation and stand firm and unmoved through the storms that overthrow the sand-foundation structures of the foolish.

The teaching makes clear the important part which words play in the life. Jesus is speaking about the sin of blasphemy, after the Pharisees stupidly charge Him with being in league with Beelzebub, the prince of devils. He utters strong language. He says all blasphemies shall be forgiven except that against the Holy Spirit, which shall never be forgiven; and then looking in indignation upon those who have turned His miracle of mercy to such base interpretation He adds, "Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:31, 33-37). Volubility will not be mistaken in the new life for re-

liability; nor does the teaching leave any doubt of the fact that words can never take the place of acts; like faith and works they go together in the filling out of life. Perhaps James, our Lord's brother, got his homily on the tongue from such incidents as this.

Jesus teaches that in the new life it is the soul, the spiritual element, not the body, that is of first importance (Matt. 10:28). The life moreover will be marked by a supreme allegiance to Jesus; by public confession of Him; and by the self-sacrificing spirit that finds the life in losing it (Matt. 10:32, 37, 39). It will not fail to show righteous anger at all forms of oppression, cruelty and injustice (Matt. 23; Luke 6:10). It will regard keeping the commandments as more important than ceremonial observances; a pure heart more essential than clean hands; for, as Jesus says, "Out of the heart come forth evil thoughts, murders" and other defiling things: "but to eat with unwashen hands defileth not the man" (Matt. 15:1, 19, 20). Suffering will be expected, for the Master suffered and the servant is not above his Master; nor is the discipleship which secures this life possible without its cross (Matt. 16:21, 28). Among other of the life features disclosed in the teaching are childlike humility, the child spirit with the man's will and strength for service constituting the true greatness (Matt. 18:1-4); forgiveness, even to the limit (Matt. 18:21, 22); and faithful stewardship as illustrated by the ten- and five-talent servants in the parable (Luke 19:16-18). Beyond this, there is a spirit free from over-ambition or aggression or self-seeking, serving in preference to being served, as Jesus said of Himself, "The Son of man came not to be ministered unto but to minister" (Matt. 20:26-28). We find the secret of a happy life in the

words of Jesus: "He that sent me is with me; he hath not left me alone; *for I do always those things that are pleasing to him*" (John 8:29). And the place of truth in the new life is shown in the promise: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). In that freedom of the truth the new life is lived in the promised joy and peace and cheer. For Jesus says the Father and Himself will give their presence and the benediction of their love, and joy shall be full; and His closing salutation is the inspiring slogan of this new life which He surrendered heaven to bring to earth, "Be of good cheer; I have overcome the world" (John 14:23; 15:11; 16:33).

Thus we have gone through the Gospel records to glean the teaching of Jesus concerning the new life, which He often speaks of also as eternal life. What definite results have we obtained? Granted that such a life is ideal, is it desirable and is it practically livable? As to this, Professor Findlay says: "The ideal described by Jesus is not so much a 'counsel of perfection' as the only really wholesome and natural way of life possible for men with natures like ours in a world like ours." Another says, "Once entered upon, the school of Christ's obedience is a sanctified progress and an increasing joy. It is a vocation of life not according to an external rule of conduct, but in the power of an endless life." And Dr. Jefferson wisely suggests that the only way to understand the life which Jesus teaches as the true one, and to find out whether it is practicable, is to work at it. If one desires to know the truth, one must live it; this is common sense. Let us in this spirit look further into its character, requirements and principles.

Reviewing the life of Jesus as a whole, one of the deepest impressions made by the Gospel story is His attitude of absolute trust in God His Father. That never varies nor wavers. That is His continuous teaching: "Have faith in God." "Why are ye fearful, have ye not yet faith?" "My Father is greater than all." "He has given me all power." It is in such consciousness of the Father's presence with Him that He walks before us, and we feel the glow of that communion between Father and Son. The new life, as Jesus presents it, is to be lived in this same attitude of absolute trust and confidence. Edward Everett Hale used to give as his first principle of right living, "Accept the universe." Jesus did that, and saw His Father in it all, also His own mission as its Life and Light, the Life-giver. If it is possible to have such a life, filled with trust, freed from anxiety and fear, blessed with the "awareness" of God, is it not to be desired and sought with all our strength? If the teaching of Jesus is true, it *is* possible. When He says that He will give eternal life to those who believe in Him (John 10:28), do we doubt His word? Let us say with Principal Shairp:

"I have a life in Christ to live,
  I have a death in Christ to die;
And must I wait till Science give
  All doubts a full reply?
Nay, rather, while the sea of doubt
Is raging wildly round about,
  Questioning of life, and death, and sin,
  Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
  'Come unto Me and rest;
  Believe Me and be blest!'"

Another profound impression, closely allied, is made upon us by the prayer-life of Jesus. How marked a feature this was is shown in the preceding chapter which treats of this subject. That prayer must have a large place in a life founded on the example and teaching of Jesus admits of no question. It has indeed held an inestimably influential place in all life, as we have seen, and its power has everywhere been recognized, no matter how crude or superstitious the forms under which it has been practised. Certainly it is a truth of widest experience that

> "Prayer is the Christian's vital breath—
> The Christian's native air."

If Jesus needed the strength and comfort and joy that come from communion with the Father, surely His disciples do. If He teaches men to pray, and prays Himself, prayer cannot be left out of the life without irreparable loss and atrophy of the soul. Only small men, pitiable in their blindness, ever sneer at prayer.

Then we come to a feature that has perplexed many besides the Pharisees of His own day. Probably nothing in the life of Jesus created so much consternation as His social relations and opinions. They drew upon Him the harshest and most bitter comment, including the calumny that He "was a gluttonous man, and a winebibber, a friend of publicans and sinners," as He ironically describes their self-refuting charge (Luke 7:34). On this point Dr. Jefferson has an eloquent passage which is too good to cut.[1] "The social sympathies of Jesus," he says, "were to his countrymen a surprise and scandal. He felt with everybody. He seemed ignorant of the proprieties and the etiquette of

[1] Charles E. Jefferson, "The Character of Jesus."

well-bred people. His heart went out to all sorts and conditions of men in a way which was reckless and shocking. There were men in Palestine who were under the ban of public opinion, despised, treated like the dogs in the street. They had feelings but nobody felt with them. Every door of society was slammed in their face. Publicans. Jesus' heart went out to them. He talked with them, ate with them; took one of them into the inner circle of His intimate friends and allowed him to go out and teach in His name. In Jericho, home of the priests, narrowest of all Judean cities, the big-hearted prophet took dinner with one of the most notorious of all the Publicans, to the consternation of the best people. Then painted a picture which hangs in the art gallery of the world. Its colors will never fade and no thief can ever destroy it—'The Pharisee and the Publican.' The lesson is that God's heart is more responsive to a penitent Publican than to a vainglorious Pharisee. There was only one set lower—the Samaritans. Every man's hand was against them. Jesus befriended them. Gave religious instruction even to a Samaritan woman, healed a Samaritan leper, and painted a picture men will look at as long as they have eyes to see and hearts to feel—'The Good Samaritan.' What havoc He made with the traditions and customs of His countrymen! The land was crossed in all directions by dividing walls and estranging barriers, constructed by narrow-hearted teachers, and after Jesus had walked through the land, lo, the barriers and walls were a mass of ruins. His great, loving heart burst asunder all the regulations and restrictions. There was room in His soul for everybody. It is in the width of His love that men have found most to wonder at. His love was unbounded, an ocean without a shore. Peter

asked Him how many times. Set no limits. Mathematics is foreign to affection. Love your enemies. Jesus taught forgiveness because He knew the blessedness of a forgiving heart. He was forgiving always. He had no grudges, retaliations, revenges. Forgive, forgive—even on the cross."

This is the spirit of the social life exemplified by Jesus, the spirit that will animate the new life He would have men live. It breaks through no convention that ought to obtain in a life of true culture; only obliterates the false distinctions and discriminations born of an unworthy pride and arrogance. Jesus is not afraid to put His character in refutation of the charges of His enemies, and boldly challenges them: "Who of you convicteth me of sin?" (John 8:46). Nor is He to be deterred from following the course He has marked out for Himself as the Teacher of love and righteousness in all human relations. His teaching proves that He is the friend of all, not the enemy of any. He sees the sins of the poor as well as the sins of the rich, and also the virtues in each. He is rating all by the worth of the soul, not by the accident or amount of possessions. He chooses for His "inner circle" ordinary men, through whom He can show what transformation can be wrought in the life when the divine power comes into it. They will not be ordinary men when He has completed their education and imparted to them His own culture and spirit. Thus He becomes the creator of a new spiritual order of society; a brotherhood based on His teaching of mutual love, good-will, goodness, generosity, sincerity and loyalty; and those who receive His gift of this new life will belong to the Brotherhood of the Kingdom. If true to Jesus' teaching and example, then, the abundant life

will be genuinely democratic and fraternal; free from arrogant assumptions of rank and pretensions to superiority either social or religious; frank and open to all; full of sympathy, with hand outstretched to help in all ways of service; nobly indignant at hypocrisy, oppression and injustice; glowing with the warmth of kindly human interest and neighborly concern for the welfare of all. Is this an ideal impossible of realization? The history of the Christian centuries furnishes the sufficient answer.

The teaching of Jesus presents a life that is full of action. It is abounding in vigor and virility. No mistake could be greater than to suppose that He would have men live a weak or supine life, lacking in those qualities of manliness which attract and inspire all real men. Study again His own life and that of the apostles. Strength of will and purpose, the daring to do all that a true man may do, the suiting of action to the word, the calm doing of duty in the face of danger and death—this is all a part of the day's demand in the new life. The instructions to the Twelve show it (Matt. 10). This life will prove its affirmations by its acts. Thus, as Principal L. P. Jacks says in "A Living Universe": "No man can fully *say* what he means by God. But every man can *act* what he means. God, you say, is Love. Yes; but nobody will know what you mean by saying God is Love unless you *act* it as well. Neither will you know yourself." The new life will have the reality of religion that comes through putting belief into action, actualizing goodness and brotherliness and all the noble virtues that enrich and beautify life and make it Christlike. It is a new life *here and now,* with its immediate calls and responsibilities, its insistence on a present performance and

not merely a prospective promise. It is a life in which the spiritual values will be rightly reckoned. "Is not the life more than food or raiment?" asks Jesus (Luke 12:23). But how commonly is that forgotten in the ordinary round of eating and dressing, which consume a wholly disproportionate amount of thought and time. The new life will not give the important place to trifles. It will not tithe mint, anise and cummin and omit the weightier matters—justice, mercy and faithfulness; nor filter away the gnat and swallow the camel, another of the immortal pictures which Jesus sketches in a sentence and hangs in the world's gallery (Matt. 23:23, 24). It will be too intense a life to throw itself away. "I must work the works of Him that sent me while it is day," says Jesus (John 9:4); and He sets the working pace for the new life when He declares, "He that believeth on me, the works that I do shall he do also" (John 14:12). It will therefore not only be an active life, but one filled with service to meet the demands of its time and place; service that will benefit and bless wherever it touches, and whose outreach human eye may not see.

It will be a life on a high plane but not so high as to be unearthly and unreachable. It will give proof of the fact that those who have companied with Jesus most closely and adopted His principles most fully have done most for the welfare of their fellow men. No real human interest will be foreign to it. It will not be cold and forbidding but attractive by its enthusiasm and happiness. Read the first chapter of Mark, that Gospel of "doing things," and note with what ardor and zeal Jesus sets out on His great work. Full of enthusiasm Himself, He naturally selects men to "be with Him" who are capable of responding to His mood

and call; not men limp and pallid, in long robes, as we see them pictured in galleries and sculptured in cathedrals, but full-blooded men, drawn to Jesus as a leader great enough to inspire and hold them. One of the Twelve, as his name points out, was a Zealot, a member of the most radical party in Palestine. Peter had many bitter experiences before his temper was toned into control. James and John, "sons of thunder," when a Samaritan village refused to receive Jesus, said, "Lord, will you have us bid fire come down from heaven and consume them?" and He had to check them (Luke 9: 53, 54). Impetuous men, quick to resent an insult to the Master they loved; in a life of training, with a Master of perfect poise, but not a mild and insipid life. Surely not morose or melancholy, for Jesus pictured Himself as a bridegroom, living with His groomsmen in an atmosphere of wedding joy, when John's disciples in critical spirit came asking why His disciples did not spend their time fasting as they and the Pharisees did (Matt. 9: 14, 15). He also indicated in parable that their type of piety did not agree with His (9: 16, 17). We believe with Professor Peabody that "Jesus is neither a medieval saint nor a Galilean dreamer, but a Teacher whose pains and pleasures are but the scenery and environment of the soul. Behind all suffering and joy there is a quality of spiritual life making these experiences subordinate. An underlying note of tranquil joy is heard throughout His ministry." Ardour, enthusiasm, suffering, tranquillity—these are not strange combinations in such a life. We like best to think of Him, "with face uplift and radiant, the Christ that Raphael drew."

In the light of the life and teaching of Jesus, we cannot picture the abundant life as other than health-

ful and wholesome, with moderate wants, and appetites under self-control; with the realization always that what happens to the body is of inestimably less moment than what happens to the soul, which is the higher and enduring part of us (Luke 12:4, 5). Jesus made bodies whole and cured the sick. "God meant men to be healthy," says a recent writer.[2] "Certainly Jesus Himself was healthy. Merely from a physical standpoint, He must have been a man to admire; no one could have lived the strenuous life He did, healing, teaching, speaking sometimes to as many as five thousand in the open air, tramping from place to place, living in tremendous publicity, enduring the stress of opposition, unless He had a strong and serviceable body." It is highly improbable that He would have called any but physically strong men to undertake with Him the task which He saw before Him. And it is certain that the ideal of the abundant life must be "a sound mind in a sound body," while no one will be shut out from it by reason of physical defects. Everything in the aim and spirit and environment of the new life will make for health, both physical and spiritual. The inner working of an ever-present trust in God and His personal care, with the corresponding absence of worry and fear, is in itself worth more for health than a whole *materia medica.* To have the companionship of the Great Physician will work miracles, and will in itself be the supreme source of health as of joy and delight in the new life. And it will be a joyous life in the truest sense. To think anything else would be to misconceive the ideals of life which Jesus teaches and the main tenor of the life He lived. A note of joy and triumph sounds through all His story. His

[2] H. A. Mess, "Studies in the Christian Gospel for Society."

deepest sorrows could not efface joy from His heart nor banish gladness from His face. It is with death but a few hours away that He tells the now sorrowful disciples of the joy in His own heart and declares that the parting message of love and comfort which He has just given them has been given in order that His joy might remain in them and their joy be filled full (John 15:11). True to His teaching and wish, the new life will be not doleful but enjoyable, not gloomy but bright with hope, not pessimistic but overflowing with cheer, not lived in the shadow but out in God's great open, with His radiance of love overarching all.

It will be of interest to note here that, taken in their order as we meet them in our survey of the Gospels, the following qualities are found in the new or abundant life: Obedience, worship, helpfulness, unselfishness, brotherliness, humility, sympathy, mercy, purity, peaceability, righteousness, love, sincerity, genuineness, unostentatiousness, forgivingness, trust, reserve, generosity, altruism, righteous anger, one-another love, reticence, loyalty, allegiance, self-sacrifice, service, endurance, faithfulness, honesty, truthfulness, joyousness, faith, freedom, and good cheer. Cannot we conceive of all these belonging to a life without doing violence to nature or exaggerating the individual capacity for virtue? These are the ordinary human qualities; and although when put in a list they may look formidable, as a matter of fact they are found in goodly measure in lives all about us. We shall certainly not say that it is impossible to live a life which possesses and exhibits them. Courage is not named in the list, but the true courage that is born of trust in God and unflinchingly stands for the right whatever comes, is the supreme quality of the whole life. It is no impracticable

or impossible life that Jesus promises to His disciples. It requires neither wealth nor station but is open to all. It is a life rich and full, blessed in itself and a blessing to others. It puts the emphasis on the true values, and opens the way to the highest dignity and worth and honor possible to a mortal—the crowning gift of divine sonship.

"O Carpenter of Nazareth, Builder of life divine,
Who shapest man to God's own law, Thyself the fair design,
Build us a tower of Christlike height, that we the land may view,
And see like Thee our noblest work, Our Father's work to do."

Picture now in broad outline the life of Jesus as "He went about doing good"; catch something of the spirit He radiates, of the overflowing vitality, the radiancy of His smile, the graciousness and courteousness of His manner and address, the buoyancy of His step, the keen but kindly glance of His eye, the quick-beating pulse of His enthusiasm, the alert interest in all going on around Him, the responsiveness to the incessant calls for help, the cheery greeting, the glow of good-will, the gladness of serving instead of being served, the daily following of the ideal of perfection set before Him by His Father; then project this upon the screen as representing the abundant life which Jesus says He came that men might have and which He has been empowered to give them. Is there anything impossible in such a life? Allowing for all differences in the periods and conditions of life, is there any principle operative in that Supreme Life that may not be operative in any human life? Is there any motive, any personal virtue, any mode of manifestation, that is

beyond the reach of any one who has been with Jesus and learned of Him how to live and whence to draw the needed strength? It was not a life apart as we see it in Jesus. He lived in contact with common affairs and common people, and loved to mingle with them. He would not promise the gift of life only to offer a program of life that could not be carried out, a moral and spiritual requirement that could not be met. Christian history demonstrates that His teachings have been lived and lived victoriously. They can be lived to-day, and will never be outgrown or outdated.

"Christ is walking life's shores again!
Christ is choosing His fishermen,
With nets far spread for their hauling!
Christ looks in at the office door!
Christ is searching mill and store—
It's you! It's you He's calling!"

Thus the teaching of Jesus presents the world with a new type of life, widely different from that of any other Teacher. It is original in its character, piety, and ideals. Its purpose is not "to enforce a rule, but to impart a spirit." Jesus came not to give a formula but a life. He shows us the virtues which adorn this life and make it rich and blessed. He warns of the vices that will mar and spoil it. He sets forth plainly the principles that must govern it if it is to be a life of righteousness. These principles are unchanging and therefore will be permanent forces in life, so long as human nature lasts. It is the same with qualities: love will be love, goodness will be goodness, and so on through the list, till time shall end. Jesus does not expect that in this new type of life men will all be run

in the same mold after a uniform pattern. He "never failed to recognize," says Professor Scott, "that men are all made differently. In parables like the Sower and the Talents He is at pains to show that those who respond to the message will do so according to their several dispositions. . . . His whole gospel, for that part, rests on the belief that men have value in the sight of God as individuals." Underneath the variety of character, however, there will always be found the same motives and aims, a unity of purpose and spirit. The goal of this new type of life is perfection: "Be ye also perfect, as your Father in heaven is perfect." But Jesus knows the imperfections of human nature and the weakness of man's will. He does not expect perfection in a day, yet sets it as the goal toward which His disciples will ever aspire. He does more. He says to those who feel that the new life is impossible for them, too ideal, too high in its requirements, that He will be present to give them help, counsel, cheer and strength. It is the pledged presence of the Living Christ that makes the abundant life not only possible but actually realizable, as a life of faith and joy and all noble accomplishment. It is this gift of power, with the gift of life, that makes Christianity the dynamic religious force in the world.

Of this new type of life Jesus Himself is the perfect example. We join with Dr. Jefferson in his glowing tribute:

"Jesus' greatness is full-orbed. He was complete. He was full of grace and truth. He had a charm about Him that wooed and fascinated. He had the heart of a child, the tenderness of a woman, the strength of a man. The three dimensions of His life were complete. His virtues are all full-statured. He had a purpose

which included all lands and ages, His kingdom is to be universal, and it shall have no end. You can no more add anything to Him than you can add something to the sky. . . . His hope had no shadow in it, His love was infinite. It is impossible to go beyond Him. We can never outgrow Him. He will always be ahead of us. We shall always hear Him saying, 'Follow Me!' He is the ideal of the heart. He is the goal of character. It is this completeness of His character that accounts not only for His beauty but for His perennial and increasing power. He is the image of God."

"In Him was life, and the life was the light of men."

Chapter Nine

THE TEACHING OF JESUS CONCERNING LIFE HEREAFTER

IMMORTALITY

Oh! Listen, man!
A voice within us speaks that word, startling;
"Man, thou shalt never die!" Celestial voices
Hymn it unto our souls; according harps,
By angel fingers touched, when the mild stars
Of morning sang together, still sound forth
The song of our great immortality.
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-toned seas
Join in this solemn, universal song.

Oh, listen, ye, our spirits; drink it in
From all the air. 'Tis in the gentle moonlight;
'Tis floating mid day's glories; night
Wrapped in her sable robe, with silent step
Comes to our bed and breathes it in our ears;
Night, and the dawn, bright day, and thoughtful eve,
All times, all bounds, the limitless expanse,
As one vast instrument, are touched
By an unseen living Hand, and conscious chords
Quiver with joy in this great jubilee.
The dying hear it; and, as sounds of earth
Grow dull and distant, wake their pausing souls
To mingle in this heavenly harmony.

—*Richard Henry Dana.*

Our Saviour Jesus Christ, who has abolished death and brought life and immortality to light by the gospel.—*Words of Paul* (*II Tim. 1: 10*).

At the root of Jesus' teaching we find that there is another world—somewhere for the dead to go. And everywhere in His teaching Jesus goes on to assume that humanity moves on into this hidden sphere at death. It was so in His own case: "I go unto the Father." We sleep to wake. —*A. D. Belden.*

Chapter Nine

THE TEACHING OF JESUS CONCERNING LIFE HEREAFTER

"I AM the resurrection and the life," said Jesus to Martha, as she bewailed the death of her brother Lazarus. "Lord, if thou hadst been here, my brother had not died," she said; "and even now I know that, whatsoever thou shalt ask of God, He will give thee." Jesus said unto her, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Then came the saying that has been the basis of hope and consolation to the multitudes of mourners who have believed in Jesus: "I am myself resurrection and life; he who believes in me will live, even if he dies, and no one who lives and believes in me will ever die. You believe that?" "Yes, Lord," she said, "I do believe you are the Christ, the Son of God, who was to come into the world"—and with these words she went off to call her sister Mary, telling her secretly, "The Teacher is here, and he is calling for you" (John 11:21-29; *M.*).

This incident at the home in Bethany, which was the most of a home Jesus knew after He had begun His public life, gives the explicit teaching that as the life power was vested in Him by the Father, so was the resurrection power. It was not the first time He had manifested it. Twice before He had spoken the word that brought back the dead to life: the widow's only son and Jairus' little daughter (Luke 7:12; 8:41);

but the conspicuous example was that of Lazarus, whose body had lain four days in the tomb. Leaving the realm of miracle and taking up the broad question of the life hereafter, what has the teaching of Jesus to say in answer to the heart-cry which Job sent ringing down the aisles of the ages, "If a man die, shall he live again?"

Coming to the Gospels once more for instruction, we note that the word "immortality" is not used by Jesus, and is used indeed only five times in the New Testament, each time by Paul. Instead of it, the word frequently on the lips of Jesus is "eternal life," or "life everlasting"—both translations of the same Greek word *αἰώνιος*.[1] As for the life hereafter, or the life eternal, He does not argue about it but assumes it; and assumes it as naturally as He does the existence of God His Father. In His thought, apparently, nothing else could be possible. The life which He came to give to those who believe in Him is life without end. That death does not end it He proved by the resurrection power which He exerted in the instances already given. That His purpose and plans for humanity imply and involve it we shall see as we study the records. As for Himself, He declares His independence of Death and His power over life: "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I of my Father" (John 10: 17, 18).

In the picture of the Judgment, when all the nations are gathered, the King welcomes those on his right

[1] The word "eternal" only will be used, to avoid confusion. Both mean the life hereafter, or life after death, although Jesus teaches that eternal life begins here.

hand to the inheritance prepared for them from the foundation of the world, and after the judgment of those on the left hand we read: "And these shall go away into eternal punishment: but the righteous into eternal life" (Matt. 25:46). The young ruler asks, "Master, what good thing shall I do that I may have eternal life?" Jesus tells him; and in the teaching which follows concerning riches promises His disciples great things "in the regeneration when the Son of man shall sit on the throne of his glory"; adding that every one who has left houses, or family, or lands for His sake shall "inherit eternal life" (Matt. 19:16, 28, 29).

Three times Jesus speaks of eternal life in the third chapter of John. He says the Son of Man must be lifted up, that "every one who believes in him may have eternal life" (ver. 15); that "God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish but have eternal life (ver. 16); and that "he that believes in the Son has eternal life, but he who disobeys the Son shall not see life" (ver. 36). Jesus tells the woman of Samaria that "the water I shall give him will turn into a spring of water welling up to eternal life" (John 4:14). He tells His disciples, speaking of the fields white to harvest, that "the reaper is already getting wages and harvesting for eternal life" (John 4:36).

Then we come to the core of the teaching. It was after the healing of the invalid at the bath on the Sabbath. The Jews persecuted Jesus because He did things like this on the Sabbath, and even sought to slay Him. His reply only infuriated them the more, because He not merely broke the Sabbath but made Himself equal with God. As He goes on with His answer, He makes these startling statements: "As the Father

raises the dead and makes them live, so the Son makes any one live whom He chooses. The Father has committed the judgment which determines life or death entirely to the Son. He who listens to my word and believes him who sent me has eternal life; he will incur no sentence of judgment, he has already passed from death across to life. Truly, truly I tell you, the time is coming, it has come already, when the dead will listen to the voice of the Son of God, and those who listen will live; for as the Father has life in himself, so too he has granted the Son to have life in himself, and also granted him authority to act as judge, since he is the Son of man. Do not wonder at this; for there is a time coming when all who are in the tombs will listen to his voice and come out, they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of judgment" (John 5:16-29; *M.*). This teaching is too clear to be mistaken.

Jesus tells the people who seek Him because, as He says, they ate of the loaves and were filled: "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you" (John 6:26, 27). "I am the living bread that came down from heaven; if any one eats of this bread he shall live forever." "He that eateth my flesh and drinketh my blood hath eternal life" (John 6:51, 54). "For this is the will of my Father, that every one that beholdeth the Son, and believeth in Him, should have eternal life; and I will raise him up at the last day" (John 6:40). This positive promise He repeats (6:47). He has the "words of eternal life," as Simon Peter said (6:68), and He has also the gift of it, for He says, "My sheep hear my voice,

and I know them, and they follow me: and I give unto them eternal life" (John 10:27, 28).

"When the anxious hearts say 'Where?'
He doth answer 'In My care.'
'Saviour, tell us, where are they?'
'In My keeping, night and day.'
'Tell us, tell us, how it stands.'
'None shall pluck them from My hands.'"

This, too, is Jesus' promise: "I give them eternal life; and they shall never perish, neither shall any one pluck them out of my hand" (John 10:27).

Contrasting the value of the life here with the life hereafter, Jesus says, "He who loves his life loses it, and he who cares not for his life in this world will preserve it for eternal life" (John 12:25). Declaring that He has not spoken of His own accord but as He was ordered by His Father, He says, "I know that His orders mean eternal life. Therefore when I speak, I speak as the Father has told me" (John 12:49, 50; *M.*). His last use of the term is in the intercessory prayer, and throws light upon the meaning of the words as He interprets them. He says: "Father, the time has now come; glorify thy Son that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given him. *And this is eternal life, that they know thee, the only real God, and him whom thou hast sent, even Jesus Christ*" (John 17:1-3; *M.*). We have italicized this saying, because it clothes eternal life with a new import. It takes it out of the realm of place and time, and posits it in the realm of knowledge and the life of the soul. Jesus was ever seeking to bring men to a knowledge of God, and this interpretation of eternal

life makes plain His teaching that this life begins when the soul comes into saving and enlightening contact with the Father and Himself. The spiritual rebirth is also the birthday of eternal life.

We have now noted Jesus' references to eternal life, as recorded in the Gospels. It is of value to group them, as showing the normal place which the life hereafter held in His thought. He speaks further of the Resurrection. When the Sadducees, who hold there is no resurrection, put a hypothetical test case before Him, He asserts the fact of a resurrection and a future state, and convicts them out of their own Scriptures. He says, taking Luke's narrative: "People in this world marry and are married, but those who are accounted worthy to attain yonder world and the resurrection from the dead neither marry nor are married, for they cannot die any more; they are equal to angels and by sharing in the resurrection they are sons of God. And that the dead are raised has been indicated by Moses in the passage on the Bush, when he calls the Lord 'God of Abraham and God of Isaac and God of Jacob.' God is not a God of dead people, but of living, for all live unto him." Some of the scribes declared, "Teacher, that was a fine answer!" They no longer dared to put any question to him (Luke 20:27-40; *M.*). This is one of the rare hints at conditions in the spirit world beyond; but the great point lies in the fact that there is life only with God. Jesus speaks of "recompense at the resurrection of the just" for good deeds done in this life (Luke 14:14). And the last time He uses the word resurrection is in the talk with Martha already given.

The saying of Jesus, however, which has afforded inestimable consolation and comfort not only to those

mourning their loss of loved ones but also to those looking forward to the "great adventure," is that which He made in the final talk with His intimates in the "upper room." Their souls are sorely tried, for they have heard sorrowful news. Jesus, with all the pressure that is upon Him in that hour, says to them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions (abodes): if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14: 1-3). "Never man so spake." Words of wonder, weighted with hope and promise. There stands the great affirmation in all its positiveness and strength. Until it can be taken out of Jesus' teaching, it will abide in the hearts of all who believe in and love Him; who look with joy and hope for His promised coming and the glad reception in the prepared place in the Father's spacious house. What may be a crowning experience then is pictured by John Oxenham:

"What shall we be like when
We cast this earthly body and attain
To Immortality?
What shall we be like then?
Ah, who shall say
What vast expansions shall be ours that day?
What transformations of this house of clay,
To fit the heavenly mansions and the light of day?
Ah, who shall say?

. . . . . .

No fetters then! No bonds of time or space!
But powers as ample as the boundless grace
That suffered man, and death, and yet, in tenderness,

Set wide the door and passed Himself before—
As He had promised—to prepare a place.

. . . . . .

We know not what we shall be—only this—
That we shall be made like Him—as He is."

That is what John says in his Epistle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (I John 3:2).

Jesus does not enter into details as to the nature or occupations of the life beyond this earthly span of the life eternal, but He does not leave us without suggestions. He intimates that it is a glorious life, recalling the glory He enjoyed in the Father's presence before He left it for His earthly task which the Father set for Him and which He had accomplished (John 17:5). He teaches the existence and recognizableness of spirit personalities in the world to come, and gives them location also. "This day thou shalt be with me in Paradise," He tells the thief who hangs beside Him (Luke 23:43), and Paradise means the heaven of which He so constantly speaks as the abode of His Father. "Where I am there shall my servant be also" (John 12:26); "I go to prepare a place for you . . . and will receive you" (John 14:3), the place being a mansion in the Father's habitation. All this distinctly means the survival of personality. Then, in the parable of the Rich Man and Lazarus, the rich man raised his eyes, being in torment, and "saw Abraham, with Lazarus in his bosom"—this being a metaphor for unalloyed bliss.

Aside from these and many other illustrations, the survival of individuality is involved in the entire life,

mission and teaching of Jesus. It inheres in His idea of God and of man. He is "the great believer in man," and He says He came to seek and save the "lost" man and bring Him back to the Father, teach him and fit him for the eternal life of the kingdom of God. "A thing of price is man, because for him Christ died," wrote Synesius about 410 A. D. If Jesus sees so much in the individual it is because He represents the Father's love and interest and faith in him. Jesus revealed to man two things—God and himself—and having taught man the worth and dignity of his individuality in God's sight and led him into a new and noble way of living, worthy of a son of God, is it conceivable that physical death should be the end of all for him? When Jesus went to the extreme of choosing the cross, in order that He might lay bare the heart of God in the supreme act that made the life of the new kingdom of God possible to all men, would He make that sacrifice if after all there was no conscious life hereafter for the individual, no survival of personality? If death destroys the individuality then the teaching of eternal life is a mockery of hope, and the whole structure of a new and endlessly developing life which Jesus has been building for the inspiration of His disciples falls into an unthinkable ruin. His teaching and example permit of no such impotent conclusion. His words, "I am the resurrection and the life," give His unimpeachable guarantee of the future life.

The insistent question, "Shall we know each other there?" finds ample reason for affirmative answer in the teaching of Jesus concerning the life hereafter, which is the continuation of the eternal life begun here; death in His thought being an important incident in life but not its extinction—the opening of a door, not

the sealing of a tomb. The human attitude is expressed beautifully by an anonymous poet:

"Like children here we lisp and grope,
And, till the perfect manhood, wait
At home our time, and only dream
Of that which lies beyond the gate:
God's full, free universe of life,
No shadowy paradise of bliss,
No realm of unsubstantial souls,
But life, more real life than this."

We have not yet touched the chief fact of all—the resurrection of Jesus Himself and its teaching, taken in connection with the mystery of the cross. These facts, which have no parallel either in character or influence, were definitely and repeatedly foretold by Jesus to His chosen comrades, but not until the very last did they comprehend His words, and when they were forced to comprehend, still did not wish to believe (Matt. 16:21; 17:23; Mark 9:30-32; 10:32, 33). The Gospels give the story of the agony of Jesus in the Garden, the arrest, the mockery of a trial, and the crucifixion, with the simplicity and absence of display that befit the character of the Master and attest the truthfulness of the records. The events were too great in themselves to need extravagant adjectives. The same straightforwardness marks the account of the Resurrection morning, the world's first Easter with its angelic message: "Fear not: for I know that ye seek Jesus, who has been crucified. He is not here; for he is risen, even as he said" (Matt. 28:5, 6). That resurrection note has sounded out in the hearing of humanity ever since, and it can never be lost, because it has become a possession of experience. The

resurrection power, too, has become a mighty factor in human life.

The Gospels complete the record, with details that need not be repeated here. The predictions of Jesus were fulfilled. He chose the cross, gave His life a ransom, was raised up on the third day, and came again to be with His "brothers"; to inspire them with the resurrection joy and power, commission them for a world's instruction unto salvation, and pledge His abiding presence. We are here especially interested in the fact that His spiritualized form was recognizable, that His personality was not lost, and that He gave convincing evidence that He was really Himself, the loving Lord they had known, while yet not the same. For very joy they could not at first believe the evidence of their senses. By natural action He sought to overcome their wonder and at times terror. At last they knew, and were prepared to carry forward His work. He recalled to them His words, which now they could understand, predicting His suffering and resurrection according to the Scriptures, adding what was to be their essential part, that repentance and the remission of sins must be preached in His name to all nations, beginning at Jerusalem (Luke 24:44-47). Thus He left them with a world vision, a universal gospel of eternal life to preach; a task humanly impossible, but with the assurance of that presence which makes all things possible.

"O Breather into man of breath!
O Holder of the keys of death!
O Giver of the Life within!
Save us from death, the death of sin;
That body, soul, and spirit be
Forever living unto Thee!

"God of the living, in whose eyes
Unveiled Thy whole creation lies!
All souls are Thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto Thee." [2]

We have now considered what Jesus has to say in the Gospels concerning a subject which is of paramount importance to every living soul. We have seen how He bore the ultimate witness to the truth of His teaching by His own death and resurrection. Widely divergent views have been held regarding the Gospel records of this event, but those who question the narratives have never been able to explain the remarkable results that followed, or to eliminate them from history. It is easy enough to cavil over details, but the central fact stands unchallengeable. "Take away the resurrection, however it happened, whatever it was," says Professor Glover, "and the history of the Church is unintelligible. Great results have great causes. We have to find, somewhere or other, between the crucifixion and the first preaching of the disciples in Jerusalem, something that utterly changed the character of that group of men. Something happened, so tremendous and vital, that it changed not only the character of the movement and the men—but with them the whole history of the world. The evidence for the resurrection is not so much what we read in the Gospels as what we find in the rest of the New Testament—the new life of the disciples. They are a new group. When it came to the cross, His cross, they ran away. A few weeks later we find them rejoicing to be beaten, imprisoned and put to death (Acts 5:41). What had happened?

[2] John Ellerton.

What we have to explain is a new life—a new life of prayer and joy and power, a new indifference to death, in a new relation to God. That is one outcome of the cross and of what followed. . . . If the story stopped with the cross, God remains unexplained, and the story ends in unrelieved tragedy. But it does not end in tragedy; it ends—if we can use the word as yet—in joy and faith and victory; and these—how should we have seen them but for the cross? They are bound up with His choice of the cross and His triumph over it all. Death is not what it was—'the last line of all,' as Horace says. Life and immortality have been brought to light (II Tim. 2:10). . . . All this new life, this new joy, this new victory over death and sin is attached to the living and victorious Son of God. The task of Paul and the others is, as Dr. Cairns says, 'rethinking everything in the terms of the resurrection.' It is the new factor in the problem of God—the new factor which alters everything that relates to God. That is saying a great deal, but when we look at Christian history, is it saying too much?" [3]

The resurrection required the cross, in a true sense. And the cross was the necessary choice of Jesus because only by that way could He prove to men His love for them, interpret God to them, and effect their reconciliation with the Father. So the resurrection power entered into the new life. This imparts an entirely new quality to life. It gives confidence by going back to the character of God, as revealed by Jesus. "He is not the God of the dead, but of the living" (Mark 12:27). "According to Jesus," says a recent writer, "God loves men with a love beyond all human imagination. He has a divine purpose to fulfil in each one of us. This

[3] "The Jesus of History," p. 178.

answers to human needs as no other presentation of the divine has ever done. It is difficult to think of God as less than personal. The highest form of personality known to us is parenthood. Moreover, it affords a satisfactory basis for a satisfactory doctrine of immortality. For if God be the Father of all men, it is an inconceivable thing to suppose that in the hour and article of death He will fling away those personalities that He has created, nurtured and loved. A God such as Jesus revealed, a God like Jesus, could not allow men to perish. Divine fatherhood, as interpreted by Jesus, implies an everlasting relation of all human souls to Him. In rejecting immortality, therefore, we are rejecting Christ's revelation of God." [4]

But the world refuses to reject immortality. The human heart that was made to feel cannot and will not believe that death is the final end and separation, that "eternal" on the lips of Jesus is a mere play on words. Instead, the soul of humanity in every age has responded to the heavenly ideals. "Jerusalem the golden, with milk and honey blest," has sung itself along with the Christmas carols and the Easter jubilees into the memories of childhood and age alike, and the "Land o' the Leal" appeals irresistibly. Belief in the survival of the "loved, and lost awhile" and of their happiness in the other life cannot be quenched. John White Chadwick, in his poem, "Auld Lang Syne," brings that spirit world nearer:

"It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call;

[4] A. Gordon James, "Personal Immortality."

They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

"More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, for evermore."

"Have we Christian folk laid hold of this great and mighty gospel of immortality? Have we attained to the Christian view of death?" asks Dr. J. D. Jones. "Is not our sorrow far too unrelieved? Is there not a lack among us of that note of joy and triumph that goes sounding through the New Testament?" If this be true, partly as a result of absorption in present world affairs and progress, it is unalleviated loss of joy, hope and influence. There is an uplifting power in the very thought of the resurrection life. The apostles went forth to preach a conquering Gospel, and what did they preach? Paul in Athens answers, "Jesus and the Resurrection" (Acts 17:18), and that to Epicurean and Stoic philosophers. This too was Peter's theme from the beginning (Acts 4:2). It has made martyrs and heroes in all lands and eras, and set an angel of hope by every grave, saying, "Not here, but risen." If interest or faith in the life hereafter is weak in the fold of Christ, where shall the world look for hope or comfort?

"Immortality is not so much disbelieved, as unthought of," is the suggestion of Dr. Coffin. Yet it

must be thought of by all rational people, since we are "all under sentence, indefinitely reprieved, if you will, but with no more than an interval between ourselves and the tomb." Then he points out that Jesus made eternal life much more necessary to His followers than to the rest of men. "By bringing life to light and showing us how infinitely rich it is, He kindled in us the passion for the second life, and rendered immortality indispensable for Christians." He put a new interest in life, made it more abundant and every human relation tenderer and richer. It is to love that death is intolerable. "Christ takes us more completely out of ourselves and wraps us up in those to whom we feel ourselves bound. Then to tear us from them irrevocably—parents, children, husband, wife, lover, beloved, friend,—is to leave us of all men most pitiable. Can we conceive of God as really loving us, taking us into His secrets, using us in His purposes, letting us spend and be spent in the fulfilment of His will, and then putting us to an endless sleep?" He says Jesus assures us of the life hereafter because of the character of the Father we come to know through Him. When He convinces us that the universe is our Father's house, it requires no further argument to assure us of its "many mansions." We base our confident expectation of eternal life upon what we know of Him and our Father. Immortality is not a mere guess nor a fervent wish; we have solid and substantial experience of what God is from all that He has done for His children and ourselves. And experience worketh hope. The Easter victory of Jesus is to His followers the vindication of His faith in God, and God's attestation of Him. And of the fact of that victory not only the first disciples are witnesses, but every man and woman since in

whose life Christ has been and is a present force. Christ is a living factor in our world to-day, and Easter triumphs are enacted wherever His Spirit animates the lives of men. Men who had experienced Christ's hold upon them through all the divisive circumstances of life, had no doubt of His continuing grasp upon them through death; they spoke of the Christian dead as "the dead in Christ"—the dead under His transforming control. Not death nor life could separate them from His love. How the early disciples looked upon death is told by Aristides, explaining the Christian faith about the year 125 A. D.: "And if any righteous man among them passes from the world, they rejoice and offer thanks to God; and they escort the body as if he were setting out from one place to another near." [5]

We wish to gather all the evidence we can, from every source, that will strengthen our faith in personal immortality. We welcome the confirmation that comes from the fact that nature reveals the resurrection law in the new life of each springtime; from the universal and instinctive desire for it in the human heart, and the feeling that it must be so. But for the disciple of Jesus, who believes in Him and in His words, there needs no further assurance. Jesus says He is the resurrection; He has risen from the dead. He says He has gone to prepare a place for His own and will receive them to be with Him where He is. What more can we ask? As to that life beyond the veil we must wait for knowledge until heaven's light breaks upon us. But as to the eternal life we may now know, for as we have seen in the teaching of Jesus, if spiritually reborn we are living it with Him. The physical part must pass through death, for that is the universal lot, but spiritual

[5] Condensed from "Some Christian Convictions," p. 207 ff.

death shall never come to the soul that has Jesus abiding within it, fulfilling His promise. But if Jesus dwell in us, that means for us a life like His own, of love, self-giving, joyous service. He desires every disciple to have the fullness, the joy, the expanding richness, of the new life here, and the unfading promise and power of the life hereafter. And shining through whatever glooms may gather as the human bark puts out into the uncharted sea is the gleam of hope and anticipation so prophetically foreseen by Tennyson in "Crossing the Bar":

"For tho' from out our bourne of Time and Place
The tide may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Jesus Himself is our sufficient certainty and hope. "He whom we are to love and trust," says another, "is not simply the Teacher who bade us believe in our Father, each other, and ourselves. He is our Elder Brother, and has gone our way before us. He not only brought the light; He carried it into and through the darkness. He has been our way, and has found bottom for us. If we lose all else, at least we have Him." Having Him, we have all, for He says, "The Father loveth the Son and hath given all things into His hand;" and with this joins the pledge, "He that believeth on the Son has everlasting life" (John 3:35, 36).

So in all our studies we always come back to Jesus. The more we learn about Him and from Him the more strongly we are drawn to Him, the more securely we rest in Him. And the more sharply do we behold His figure standing out against the background of human-

ity, clearly defined in its majesty, unapproached, unapproachable, supreme in all that pertains to the higher life of man. In our studies we have been brought face to face not only with a real human personality that draws our love and reverence, but also with a power, a radiant mystery behind. In Jesus we have seen the heart and the power of God, and His loving purpose to bring every child into the Father's embrace. Never was His sway so far-reaching as now; never was the number of those whose hearts are centered in Him and who find in Him peace and joy so large as to-day. Ever widening is the circle of lives that are touched and uplifted by the gracious influences that radiate from Him. He came to give men abundant life, and gives life eternal to all who do not wilfully insulate themselves against His magnetic love. The Gospels are true. He is the Life of the world, and the Life is the Light of men. His word is sure: the soul that believeth in Him shall never die, but find joy in service with Him in the life hereafter.

Among the prayer poems that bring peace and comfort to the spirit in its moments of meditation, the following by Whittier, singer to the soul, is one with which we love to linger:

"When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever-present,
Be Thou my strength and stay!

"Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

"I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place."

A CLOSING MESSAGE

I CANNOT close these Studies without a personal word to those who become fellow students in His School. It is with a peculiar feeling of affection and hope that I send them out. Affection because of what the Studies have been to me in my own experience. They were begun a quarter of a century ago, when for the first I learned, after some years in the ministry, what it was to go to the Gospels with the great subjects of life and death and destiny about which I was to preach, and find out what Jesus had to teach about them. Putting aside all preconceived ideas and the theories that had been accumulated from human sources, and striving to come with open mind and responsive heart to the Great Teacher for knowledge and light, I gained from Him a new and transforming thought of God, a new estimate of the worth of the individual soul in His sight and purpose, a new conception of the joy and peace of the life which is "hid with Christ in God." During these many months past, while I have been living in the atmosphere and companionship of the Teacher and His School, carrying on and completing these Studies, they have been a constant refreshment to the spirit and a quickener of faith. My hope is that they may bring something of the same inspiration and joy to all who come into contact through them with Jesus, the Teacher, Saviour, Friend and Lord. He has come to His rightful place as the one moral and spiritual Teacher before whom all others bow. His is the supreme indi-

vidual authority, the sovereign voice. His word is final in all matters which affect the life here or hereafter. We find in Him the answer to all our needs. He is the Way, the Truth, and the Life. These Studies have brought Him so much more closely into my own experience, so deepened my belief in Him as God revealing Himself in His Son, and so filled the future with the radiance of His vision, that I would have others share with me the blessings received. After reflecting upon His claims, His character, His life, His death on the cross, His resurrection and ascension, we are led to see in Him "God in Christ, reconciling the world unto Himself." We realize that "we know God only through Jesus." We have been in thought companying with "the actual Jesus, whom people met in the road and with whom they ate their meals, whom the soldiers nailed to the cross, whom His disciples took to worshipping, and who has, historically, re-created the world." And we have come from this closer contact with the conviction, held before but now with a new certainty, that flashed upon Thomas and led him to say, "My Lord and my God."

In a passage of great force and beauty, Dr. Coffin expresses the conviction which I would emphasize as my own and leave with you: "When through Jesus we are in fellowship with His God, Jesus Himself becomes to us *the revelation of God.* The Deity to whom we are led through His faith discloses Himself to us in Jesus' character. What we call Divine, as we worship it in One whom we picture in the heavens or indwelling within us, we discover at our side in Jesus; and if we are impelled to speak of the Deity of the Father, when we characterize our highest inspirations from the unseen, we cannot do less than speak of the

Deity of the Son, through whom in the seen these same inspirations pass to us. Jesus Himself awakens in us a religious response. We instinctively adore Him, devote our all to Him, trust Him with a confidence as complete as we repose in God. We are either idolaters, or Jesus is the unveiling in a human life of the Most High; He is to us God manifest in the flesh."

That is a noble tribute by Dr. Philip Schaff: "Jesus Christ is the most sacred, the most glorious, the most certain of all facts. He shines forth with the self-evidencing light of the noonday sun. His character and claims are confirmed by the sublimest doctrine, the purest ethics, the mightiest miracles, the grandest spiritual kingdom, and are daily and hourly exhibited in the virtues and graces of all who yield to the regenerating and sanctifying power of His Spirit and example. He commands our assent, He wins our affection and adoration. We cannot look upon Him without spiritual benefit. We cannot think of Him without being elevated above all that is low and mean, and encouraged to all that is good and noble. The very hem of His garment is healing to the touch. . . . He is the glory of the past, the life of the present, the hope of the future. We cannot even understand ourselves without Him. Christ is the great central Light of history, and at the same time the Light of every soul: He alone can solve the mystery of our being, and fulfil our intellectual desires after truth, our moral aspirations after goodness and holiness, and the longing of our feelings after peace and happiness.

"Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Saviour; but if, by the grace of God, I could convert a single skeptic to a childlike faith

in Him who lived and died for me and for all, I would feel that I had not lived in vain."

Let us join in the resolve of Richard Watson Gilder, in "The Passing of the Christ":

"O man of light and lore!
Do you mean that in our day
The Christ hath passed away;
That nothing now is divine
In the fierce rays that shine
Through every cranny of thought;
That Christ as He once was taught
Shall be the Christ no more?
That the Hope and Saviour of men
Shall be seen no more again?

. . . . . .

Ah, no, thou life of the heart,
Never shalt Thou depart!
Not till the leaven of God
Shall lighten each human clod;
Not till the world shall climb
To Thy height, serene, sublime,
Shall the Christ who enters our door
Pass to return no more."

NOTES

I

THE Appendix to Dr. Schaff's remarkable work on "The Person of Christ" contains a number of the most striking "Impartial Testimonies to the Character of Christ," from eminent persons who "were either professed unbelievers and skeptics, or at least free from dogmatic bias, and can therefore not be suspected of partiality." "They prove," says Dr. Schaff, "that there is in the inmost heart of man an instinctive and growing reverence and admiration for the spotless purity of Christ. . . . It seems to be felt that He is, without controversy, the very best Being that ever walked on this earth, and that an attack on His character is an attack on the honor and dignity of humanity itself. The impression of Christ upon the world, far from losing ground, is gaining new strength with every stage of civilization, and controls even the best thinking of His enemies." The testimonies begin with Pontius Pilate, and include the Centurion, Tacitus, Celsus, Spinoza, Rousseau, Napoleon Bonaparte, Goethe, Carlyle, Strauss, Theodore Parker, John Stuart Mill, Ernest Renan and W. E. H. Lecky, author of the "History of European Morals." The last is one of the most striking of all:

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impas-

sioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that *the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. This has indeed been the wellspring of whatever is best and purest in the Christian life.* Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the church, it has preserved, in the character of its Founder, an enduring principle of regeneration. . . . The power of the love of Christ has been displayed alike in the most heroic pages of Christian martyrdom, in the most pathetic pages of Christian resignation, in the tenderest pages of Christian charity."

II

These tributes and this little volume ought to be in the hands of every Sunday school teacher. The author also advises the reading of *"The New Testament,* a New Translation by James Moffatt; Parallel Edition with the Authorized Version," published by the George H. Doran Company. He has used this translation frequently, whenever, as briefly explained in a footnote, in his judgment fresh interest might be awakened or new light be thrown upon a familiar verse, whose very familiarity becomes an obstacle oftentimes to realization of its profound meaning. The author is interested in new versions, treating them in the light of commentaries; but he is firm in the conviction that it is a loss and injustice that cannot subsequently be repaired if parents and teachers fail to put firmly in the memories and hearts of the children the great thoughts and truths of the Word of God as they are given in the King James or Authorized Version, that noblest monument

of the English tongue; that Version which is enshrined in the affection of generations of disciples who have been led by it into the Way of eternal life; that Version which has given us the Twenty-third Psalm, the Fourteenth chapter of John's Gospel, and the Thirteenth of First Corinthians, in language never to be equaled or supplanted.

III

Those who wish to follow up various points raised by the words of Jesus in regard to Himself or questions of life, are advised to secure Principal A. E. Garvie's "Studies in the Inner Life of Jesus." It gives the results of modern scholarship, with the searching analysis and sympathetic spirit of a reverent scholar. The Bible teacher will find it especially helpful in explaining difficulties and presenting in clear light the transcendent figure of our Lord.

IV

The author suggests for reading the following books, which he has found spiritually stimulating as well as informing on the subjects with which they deal, and interesting in presentation:

"The Jesus of History," T. R. Glover; George H. Doran Co.

"Jesus Christ and the Christian Character," Francis G. Peabody, Lyman Beecher Lectures at Yale, 1904; George H. Doran Co.

"The Character of Jesus," Charles E. Jefferson; Crowell Publishing Co.

"Some Christian Convictions," Henry Sloane Coffin; Yale University Press.

"The Master and the Twelve," J. G. W. Ward; George H. Doran Co.

"The Ethical Teaching of Jesus," Ernest F. Scott; The Macmillan Co.

"The Spirit in the New Testament," Ernest F. Scott; George H. Doran Co.

"What Jesus Taught," Milton G. Evans; The Judson Press, Philadelphia.

"The Wonders of the Kingdom," G. R. H. Shafto; George H. Doran Co.

"What Did Jesus Teach?" Frank Pierrepont Graves; The Macmillan Co.

"The Reality of Jesus," J. H. Chambers Macaulay; George H. Doran Co.

"The Realism of Jesus," J. Alexander Findlay; George H. Doran Co.

"Jesus' Principles of Living," C. F. Kent and J. W. Jenks; Charles Scribner's Sons.

"The Person of Christ," Philip Schaff; new edition; George H. Doran Co.

"Studies in Mark's Gospel," A. T. Robertson; George H. Doran Co.

"The Greater Christ," Albert D. Belden; The Judson Press.

"The Meaning of Prayer," Harry Emerson Fosdick; Association Press, New York.

"Personal Immortality," A. Jordon James; George H. Doran Co.

"The Christian Faith and Eternal Life," George E. Horr; Harvard University Press.

"Christ in the Poetry of To-day," Anthology compiled by Martha Foote Crow; The Woman's Press, New York.

"The World's Great Religious Poetry," edited by Caroline Miles Hill; The Macmillan Co.

These are only a few out of a large number of volumes which might be named, but they are mostly of recent date, and have been found useful in these Studies. Indebtedness has been duly acknowledged.

V

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